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Egypt of the Present Day

Barriers

By MISS MINNEHAHA FINNEY

IN no Mission Field is there a barrier so strong as that which exists between the Moslem and the Christian. This barrier is doubly strong here in Egypt. For thirteen centuries it has been piling up on both sides. The spiritual basis of this barrier is fear, suspicion, and un-love.

The very beginnings of this barrier were found in the debased Christianity which the Prophet Mohammed found when he first began to seek the way of truth.

When great sections of Christianity were won over to Islam by the sword there were sown the seeds of great bitterness which have grown up nowhere more than in Egypt into a high barrier between Islam and Christianity.

The barrier of fear has been fed throughout these thirteen centuries by the Law of Apostasy with its death penalty to those who leave Islam.

The Crusades which marked the futile attempt of warlike medieval Europe to win back all Moslem lands to Christianity and the cruel methods used by the Crusading armies threw into oblivion the Crusade of Love which was Christ's method.

Then came the domination of the West over one Moslem land after another with the influx of Western ideas, both good and evil, Western education, and Western prejudices, which has thrown up a barrier of suspicion towards Christianity and established a cold resentment to everything that bears the mark of Christian.

These barriers form a spiritual attitude which calls for faith so great that it might be called the "Madness of Faith" rather than the "Venture of Faith." Our courage lies in Christ who said to His disciples and to us all—"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

The New Egypt

By The REVEREND E. E. GRICE

EGYPT'S New Deal began on August 26, 1936, when in the historic Locarno Room at the Foreign Office in London a treaty was signed with a golden pen. Among the British signatories were such world known names as Mr. Anthony Eden, Sir John Simon and Mr. Ramsey MacDonald, while Egypt was represented by Nahas Pasha, Makram Ebeid Pasha and their colleagues. And what of the gold pen? It was a gift of the students of Egypt to Makram Ebeid Pasha and thus a symbol of much that is significant in modern Egyptian life.

In fact, we may say that to understand this new Egypt it will be necessary to understand this treaty and what it signifies and this pen and what it signifies.

The treaty with England brings to Egypt a new framework within which her leaders purpose to work out Egypt's future destiny. It does not fall within the scope of this article to discuss the legal points of such a treaty but rather to deal with the outstanding points as they affect Egypt's future.

The most important thing is that from now on whatever concessions Egypt may give to Britain or other nations she will give as a free country. She has lifted up her head among the nations and need no longer be ashamed of a semi-subdued relationship to any other country or an independence in name only. England has sent to Egypt for the last time a High Commissioner. The next time her representative comes he will be an ambassador to a free and powerful nation. The capitulations, long her burden, are to be abolished as rapidly as possible and Egypt is to practice a full autonomy.

It is true that in return for all this Egypt is giving to England military privileges practically unprecedented in history between free and independent nations. England will have unhampered privileges with bases adequate for her army, navy and air forces. Egypt further engages to build communications, road and rail and airport facilities which will give England in time of war every advantage. For this Egypt will have in return the protection of British forces as against any invader. The recent drama in Ethiopia has convinced both parties of the possibility if not probability of just such an emergency and had not a little to do with the hastening of the signing of this historic treaty.

That the new treaty is popular and that the people of Egypt hope for great things in the near future there can be no doubt. The tremendous reception accorded to Nahas Pasha on his return to Egypt after the signing of the treaty is sufficient proof of that. There has been sufficient proof, too, of the breadth of the social vision of the new ruler and his party. Real efforts have been made for the betterment of the working classes by legislation. Plans are on foot to better the living conditions of the peo-

ple in the fellaheen villages. It is proposed to choose certain villages in different parts of the country as model villages. These model villages are to be improved in every way and made fit habitations for the people.

In addition to all this there is reason to believe that the new government may make changes in the educational system which may reform the educational system both as to purpose and setup. It is hoped that the rights of women may be recognized in a greater plan of education for girls as well as for boys in Egypt.

True it is that all this is more or less a hope at present. But Egypt is merely on the threshold of the new day and that these hopes exist is a most encouraging sign that is welcomed by all of Egypt's friends.

When we ask ourselves what part religion may play in this new era ahead we must admit that is a question which cannot be answered. There was never a day perhaps when the fates of the religions of the world were so precariously tied up in the eventualities of politics. Egypt is no exception. She is ruled by one party with a strong leader whom the people love and respect. We look in vain for a political leader anywhere in the world today who is actuated by religious motives in making his decisions. Expediency is the strongest reason for anything these days and what may seem to be expedient and best to a politician may very well be a major tragedy to the devotees of a religion.

There are even now efforts on foot to enter into the realms of the individual conscience and dictate what may or may not be done. How far these may go is again problematical. Already there have been proposed laws in parliament for the regulation of women's dress in public and a law for the prohibition of alcoholic and intoxicating beverages. These have not been taken very seriously but the fact that they have been proposed indicates certain possibilities for the future.

Our little church here is a part of all this. She will go through new experiences in the future. She has great reason to hope for better things. She may be called on to go through experiences that may try her soul and test her loyalty. She may face unprecedented opportunities to spread the knowledge of His kingdom and win men and women to Him. Pray that she may.

Youth's Place in the New Egypt

IT was most fitting and proper that the golden pen with which the treaty was signed in the Locarno room in London was a gift of the students of Egypt for in the eyes of the people of Egypt it is the students who got them the treaty. All last year when Egypt was contending for her rights the students were the mouthpiece of the country. Demonstration after demonstration was made throughout the country in the Government Secondary schools. The students were united and the country was with them and their voice was heard.

"Egypt has had a real youth movement that goes back a number of

years. It was as long ago as 1906 that Saad Pasha Zaghloul was appointed Minister of Public Instruction that he might quell the spirit of insurrection which was rife among the students and which was rapidly rendering all discipline in the schools impossible."* It is significant that he was not altogether successful and he lived to lead their cause and died to become their patron political saint.

Youth's place in the new Egypt is likely to be subservient. Youth cannot lead as he has in the past. The reins are now in older hands. A prominent missionary authority said recently to a group of missionaries in Cairo, "The new challenge comes from alternative religions: the State (or the Race or the Proletariat) is claiming from man what only God can claim. We see a kind of myth arising in country after country, and before this myth the people bow down."

Egypt's new government while by no means totalatarian as yet is definitely authoritarian. There is here the large army of Blue Shirts which has grown rapidly and the government has had to take in hand the organization and control. We may expect more regimentation later on, and youth will not refuse to be regimented.

The speaker mentioned above also said, "Young men and women want not liberty but service, and rush to ally themselves with a cause or a man whose demands are absolute." The youth of Egypt are no less patriotic than others and can respond to national appeal as quickly as those of Germany or Italy for instance.

It is to be remembered that while the new Egypt is nationalistic yet the large majority of the people are Moslem. Naturally the greater per cent of the favoritism in regimentation will fall to this group. The Christian group is a minority and our own Evangelical church as some one has said is a "Minority of the minority."

The problem before our own Christian people is how to get into positions where they may earn their livelihood. There is no large field in the professions or in private enterprise for a young man or women in Egypt. The graduate of the secondary school is not professionally trained anyway. He looks for some sort of patronage from his government. Few are the places to be had. Some teaching jobs are to be filled. There are some vacancies in the government offices and a few jobs with the railways and that is about all. For every vacancy there are about a score of young men seeking work.

This problem, difficult as it is for the one born a Christian, is exceedingly more difficult for anyone who has changed from the religion of the majority to that of the minority. Consequently while there is a real spiritual interest and an open-mindedness these days among the young people that is new yet it is most difficult to keep the young long occupied with spiritual things when the very stern question of how to exist is forcing itself upon them.

It would seem then that Egypt's

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Women in the New Egypt

By MISS RUTH McCLEERY

EGYPT is a land enthralled by Mohammedanism, in which women reckoned not but as the tools of men. In the vast majority of homes these conditions still exist. Let me not persuade you that these few of whom I write, represent the womanhood of Egypt. They are but the lonely challenge, the single bugler boy beckoning an army arise and meet the new day. Unwelcomed and resented, they are leading women into the realms of service in almost every field.

Madam Sharawi has perhaps done greater things than any other, for her activities are for general welfare and she has succeeded in getting a number of legislative reforms passed which affect the life of every woman regardless of her faith. She began in 1911, zealously attacking the government in appeals for: Compulsory Education for Boys and Girls; Equal Rights and Opportunities for Men and Women in Education and Professional Schools; Reforms Regarding Marriage and Divorce; The Teaching of Domestic Science and of Theoretical and Practical Health Laws; First Aid for Girls; Government Appointed Women, Trained in Medicine and the Science of Education to Meet the Needs of the Women of Egypt; Prescribed Legal Forms in the Contracting of Marriage. Such innovation was rejected by the Assembly. Undaunted, Madam Sharawi set about to strengthen her cause by writing articles for magazines and newspapers. They had provoking titles and rousing material and eventually the government was forced to give her recognition. On March 26, 1923, the first Women's Suffrage Organization of Egypt was formed with Madam Sharawi as its able president. Through her office she sought to educate women to know Moslem law; to awaken in them a national pride in Egyptian art, music and history. The pathos of child wives struck her heart and she worked until she got protection for her little sisters until they were 16 years of age.

In Cairo Madam Sharawi conducts an Arts and Crafts school; her laborers modeling exquisite pieces of pottery and decorating them with the identical designs used by the Pharoahs. Whereas many, both Egyptians and foreigners, belittle the native possibilities at hand in Egypt, she grasps what there is and makes the best of it. In Educational work are Nebawiyya Musa, Zahia Mitwalli Marzuk, Madam Mansour Fahmi and Madam Zakia Mahmoud.

Nebawiyya Musa taught school for several years before the government would even permit her to enter the examinations with boys for the Baccalaureate Certificate. When she did get it in 1918, the first woman in Egypt with such a degree, she was at once given the position of Inspectress of Schools. Somehow during the next few years she found time to study law and applied for permit, but male opposition was too strong and she never got a license to practice. She was, however, raised to be Chief Inspectress of Government Schools, an enviable

position. Some time later a case was brought against her and when the new ministry took office they did not return her. She found that there was still room for her services and she opened the "Binaat el Ashraaf" schools of Alexandria and Cairo, and has since been concentrating her energies on their supervision.

Zahia Marzuk's work has been among blind children. The government sent her to England once to study methods of training teachers for the blind. Then later they sent her to Parson's College for the Blind in Boston, for a year of study of the social aspects of education for the blind. She came back with a desire to launch a medically-conducted campaign not to cure, but to prevent blindness. Funds were refused her and she had to content herself with her classes in Shubra schools and the Social Centre she was able to organize at the Institute of Pedagogy, Giza. To this latter come teachers and students for opportunity to study social and educational problems of individual cases.

The 1936-37 register of the Egyptian University shows that five per cent of the total enrolment of students are girls. Following are the figures:

Preparatory for Medicine	20
Faculty of Medicine	49
Faculty of Law	26
Faculty of Sciences	35
Faculty of Commerce	17
Faculty of Letters	116

Nayima Ayubba was the first woman to get a degree in Law from the Egyptian University; and even she has never been permitted to practice. For two years she worked in the Ministry of Education and is

YOUNG WOMEN'S BIBLE STUDY CLASS MANSOURA.

The Bible Study Class which meets every Monday afternoon in the Mansoura Community Center. A group of fairly well educated Egyptian Young Women who have been doing systematic Bible Study under the direction of Minnehaha Finney and Mrs. Sidrak Bashae during the past two years. This group represents the Home Department Bible Study Class which actually numbers fifty-five young women but it is always difficult to get them all together at one time to get their picture taken. However, the picture gives those who were generally present on Monday afternoon of every week to go over the lesson given them in their homes by the visiting Bible Woman, herself a young woman.

"MALAKA-EL-GEMAL"
(Egypt's Beauty Queen)

Her name is Charlotte Wasif and she belongs to a fine Christian family in Upper Egypt. A beauty contest was conducted by a French newspaper in Paris and photographs were sent in from all parts of the world including Egypt. Our Egyptian young woman was chosen from among the many contestants as the "Beauty Queen." She is a fair representative of the many fine young women here in Egypt who are now seeking higher Education and it is for such as she that we so much want our Higher Schools for Girls and Young Women to be well enough equipped to fill the demands of the present day for higher education.

at present in the Egyptian National Office of Labor. The first women doctors get their degrees from Kasr el Aini this year. There were five of them and all were assigned to Government hospitals.

Suheir Tolomawy appears as pioneer in the realm of Literature. After finishing the course in the American Mission College for Girls in Cairo, she attended the Egyptian University and became the first woman in the country with a B.A. degree in Arabic Literature. This year she is on the staff at the University, with her Master's degree only awaiting the acceptance of her thesis. Her book, "Tales from My Grandmother," is full of life homilies of days preceding and directly following England's entrance into Egypt.

Zakia Mishriky Tawil manages the Young Women's National Christian Club and has made of it not only a social meeting house and hostel, but a recognized institution. It has 250 members who take part in all sorts of business. This year nine are studying medicine or law, living in the hostel as they do so. Music, Domestic Science and English lessons are prominent features of the regular program. During the summer the Club sponsors a camp at Ramleh near Alexandria, which affords dozens of working girls a fortnight of relief from the heat. Camp fees are kept at minimum to enable more to go. Many of you may know of Zakia because of her three years

at Moody Bible Institute and an additional year in Chicago Y. W. C. A. Training School.

One of the tardier features of Egypt's modernization is music. Compared to European peoples Egyptians are little inclined to real music. Slowly the need is being felt, and the government is taking the initiative of introducing Public school music and singing classes into their program. At present Government is paying all expenses of three girls studying in London preparatory to serving in this new department in their schools. Boussaina Fareed and Taheey Hamdi are graduates of our American College for Girls in Cairo; the third is a Government school graduate; all three have passed the Trinity College Music examination. Nuir Rizk, pupil and now teacher in our American College for Girls, was the first Egyptian to get the Trinity College Teacher Training diploma.

I should like to tell you of Umukalthum, the singer, and of Lutfeeya Naadi, another of our Cairo College girls who has her pilot permit and is a lone she-eagle in the air; but space does not permit. The *United Presbyterian* of November 5 and the December number of *The Womens Missionary Magazine* introduced Madame Esther Fahmi Bey Wissa to those who had not already met her personally. She speaks, writes, works through the Young Women's Christian Association and the Young Men's Christian Association contacts, uses her superior intellect in a hundred different ways to bring about better conditions for women and children. We're proud that she is an Ezebekia and Pressly Memorial Institute product of American Mission education.

These are our Egyptian leaders—few, criticized, often unappreciated, and yet the makers of a more beautiful day. Pray for them.

YOUTH'S PLACE IN THE NEW EGYPT

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youth is especially ready for the call of a paternalistic government. They will respond eagerly to any call or demand that is made upon them or their time so long as they are given a chance to serve and eat bread. A cry goes up from the heart of youth, "Only let me live and serve." That cry is not essentially different from the cry that goes up from the heart of youth in other languages in other lands, many of them Christian. The tragedy is that the call is being answered and will be answered by political leaders with political theories while the Church of Christ stands helplessly by unable to go out and meet the challenge. If a proper Christian youth movement with a program to save the world were to be started in a country like America it might burst forth in a flame that would spread around the world. I have no fear that it would fail to ignite once it struck the shores of Egypt.

*"Islam and Modernism in Egypt," by C. C. Adams, p. 228.

The American College for Girls Prepares Egyptian Young Women for the New Day

By HELEN J. MARTIN, Ped.D., President of the American College for Girls, Cairo, Egypt

ONE of our College alumnae writes of the problem of a rising generation in Egypt "where the present is too far advanced to be guided by the near past."

We frequently speak of the rapid changes that have come in American life, constantly challenging parents and educators with the necessity for adaptation of social and intellectual and spiritual attitudes which were coming into maturity a generation ago, to meet the needs of this very present generation of youth with such widely differing social and intellectual and spiritual attitudes. This is, of course, not a new problem. Every generation of parents and educators has had to meet it in some degree.

But if the gap between present day American youth and the generation of their parents seems startlingly wide, that between most of our girl students in the American College for Girls in Cairo and their parents—and especially their mothers—is an apparently unbridgeable chasm. Many of these young girls have been propelled out of the midst of a social and intellectual and spiritual order, that smacks more of the tenth century than of the twentieth, into all of the confusion of modern life as we know it.

A new day has come in Egypt. Women are stepping out into a period of new opportunity and privilege and responsibility. They are going out from the shelter of homes into professional and public life, and some are sufficiently modern to be carrying on both home, and business or professional life at the same time. They must be made ready to grasp these new opportunities, and to accept the new responsibilities which opportunity brings, unfalteringly.

Girls trained in our College have shown themselves both able and ready to do this. We find among them teachers, doctors, lawyers, journalists, nurses, musicians, an artist of note, Egypt's only aviatrix, successful public speakers, radio announcers; but, more in numbers than all of these, the builders of an altogether new type of home, based on comradeship between husband and wife.

But the new day, dawning perhaps for all, has not yet really arrived in the great majority of the homes of Egypt. And the result is that young women, taught along the lines of a modern College curriculum, trained through sharing in the extra-curricular activities of modern college life, coming to know the way of life that our Lord taught, step out of these happy, stimulating years of College into immediate conflict.

The nature of the conflicting standards and types of experience that they must meet may perhaps be made more vivid by the following experiences of three pairs of sisters who were trained in the American College for Girls in Cairo:

Ayesha was married immediately after receiving her college diploma. In going to her new home she took with her a woman servant trained by her mother, in order that she might have a familiar companion in the totally strange surroundings to which she was going. Within a few months' time the husband took the woman servant as a second wife and placed her in the home to share equally with Ayesha, her former mistress.

But Ayesha's sister, Ratiba, found the married life which she entered upon leaving college a very different experience. Her husband trusted her completely and made her his friend and companion. For women friends in the lonely village where her new home was, she turned to two English women missionaries. Her life is a full and happy one.

Safiya, upon leaving College, entered, not matrimony but the Egyptian University, sharing in classroom life with young men students of Egypt, and later became one of the first women students of Egypt to receive the equivalent of a B.A. degree. Not satisfied with that, she went on to prepare for the Master's degree, at the same time carrying on a career of journalism.

Safiya's sister, Fatma, a girl of unusual beauty and all of the highest qualities of character and personality that are found among the world's most cultured women, was married to a man who expected and wanted no more of her than his father had asked of his mother, in the medieval type of Moslem family life that his family still follow. Fatma was not permitted to leave her home for many months, excepting under the guardianship of an older woman of her husband's family, or a trusted woman servant or eunuch. She was cut off completely from fellowship with College life and College friends, the object of distrust and suspicion.

Laila was married on the same night that her sister, Amina, became engaged. Laila had never seen her prospective husband until her marriage night. She had no previous knowledge of the companion of her new home life upon which to build a successful married comradeship. She entered upon her new life with reluctance and found in it none of that adventurous joy to which brides of our land look forward. Her sister, Amina, whose engagement, a legal agreement, took place on the same night as Laila's marriage, found in her fiance a young man near her own age and with much of her own outlook upon life. They agreed that they must learn to know each other better before their marriage should take place and, upon their insistence, their parents permitted them to see each other frequently and even to go out in public together. They entered upon their married life with mutual happiness, and their joyous comradeship in the years that followed has made their home a delightful place were happy little children are growing up.

Ayesha, of our first story, unable to endure the humiliating situation in which she found herself, returned to her father's home. She has found a degree of happiness

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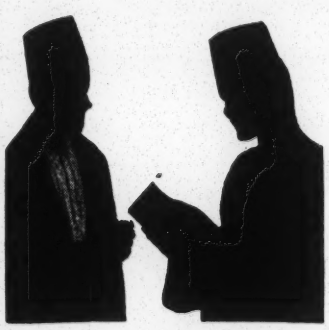
Sowing the Seed in the Nile Valley

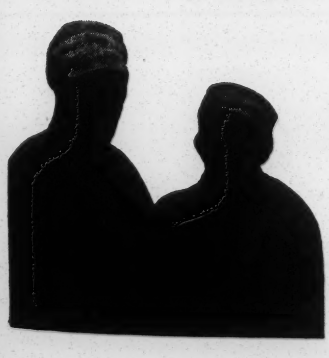
Pictures of some of the American Bible Society's colporteurs in Egypt—The map shows the points where these faithful men are located—Their strategic significance—They need your help.

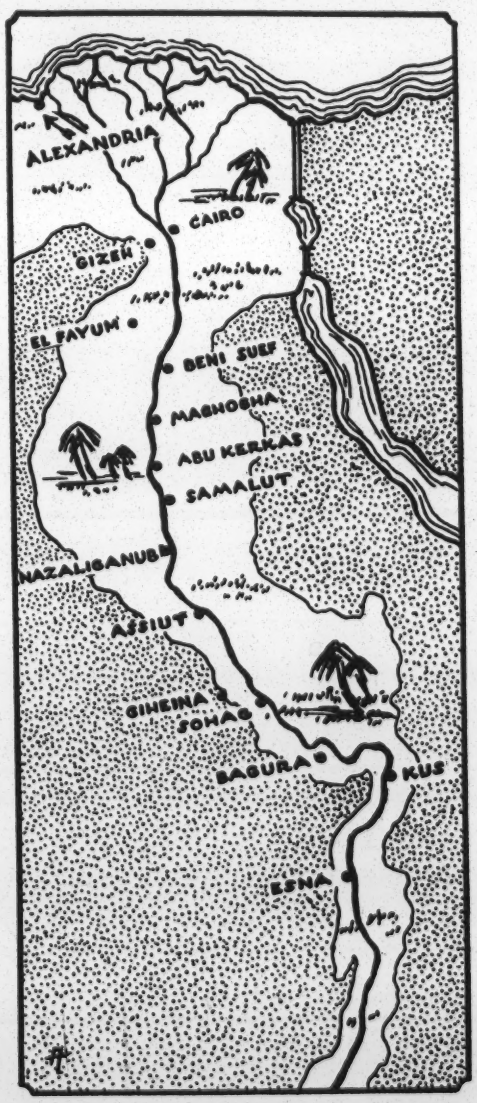
By ERIC M. NORTH

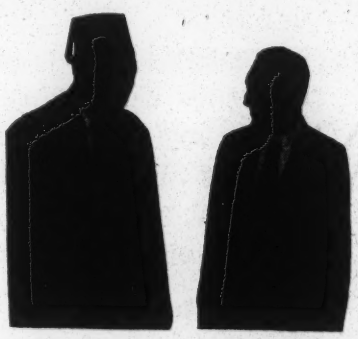
FOR more than six hundred miles a narrow ribbon of green stretches southward from Cairo to the border of Egypt. Right and left are the burning wastes of the desert. In the center is the life-giving river—the Nile. Here the sun, that other life-giver to Egypt, looks down day after day on millions of sturdy farmer folk plowing, sowing, cultivating, harvesting—as the season demands—their crops of grain and of cotton. Before the doors of the mud houses or at the village coffeeshops in the short evening they discuss, as do farmer folk the world over, crops, taxes, officials, prices, debts, marriages, funerals, and the strange rumors of city life.

These millions (and more like them in the Delta) are the foundation on which rest the fortunes of cotton and grain merchants, the success of small traders, the govern-









ment, the police and the army, the whole complicated structure of trade, politics, education, and the press. The new treaty with Great Britain gives the Egyptians a control over their own life such as they have not had for centuries. Democratic forms exist in the structure of government; but whether there is sufficient general education and religious tolerance to free the masses from the power of self-seeking politicians and the dangers of civil strife remains to be seen. Hitherto the Moslem religious tradition and the modern state have not mixed well anywhere in the world. Egypt faces a great opportunity and great dangers. The critical aspects of her situation are magnified by the fact that Egyptian news and propaganda are broadcast by radio to the literate and the illiterate alike who frequent the coffeehouses throughout the entire Near East.

No one anticipates any short and easy answer to these issues. Tolerance does not replace intolerance overnight; nor does education in the responsibilities of citizens take place in a day. But some seeds of new life in Egypt are sprouting—increasing literacy, a growing sense of national dignity, the traditions of civil service. Of large promise is the vigor of the evangelical church, though small in numbers, in proportion to the total population. The unrealized capacities of the masses when set free from superstition, from fear, from ignorance, from illiteracy and from hope too long deferred are Egypt's greatest resource. Yet this resource is one which requires one thing above all else to release it—the power of the gospel of Jesus Christ in the human heart.

Next to the living expression of this gospel in a human life there is nothing which so directly draws men to Jesus Christ as the printed gospel story read or heard from a reader. No matter how the witness of the Christians of Egypt may be multiplied, the permeation of the whole people with the knowledge of the gospel story is essential. Bought by the friendly, the half-interested, or the merely curious, the little books penetrate the walls of prejudice and ill-will and find a reading where other witness could not be borne. Again and again even where no outward sign may be seen, ill-will is softened, minds are opened, truth is glimpsed. Slowly will come that loosening of the centuries of inbred hostility, which will make possible the more manifest witness and the transformation of life on a wide scale. And quite apart from the meaning of such transformation in the building of the kingdom of God on earth, hundreds of thousands of these sons and daughters of toil will be finding the supreme d e f e n s e against the daily burdens of personal life—new hope, new faith, and peace beyond understanding.

At intervals of some forty miles along this long green ribbon are stationed fourteen colporteurs of the Society—a long line of faithful men. Indeed, one should hardly say "stationed"; for daily they are out afoot or by donkey among the hundreds of villages that cluster along the river or near it offering the Gospels for

sale. Through their efforts nearly forty thousand persons every year secure a copy of the Gospel. What skill and patience is required to meet the Moslem who, though enjoined by his faith to respect the "Injil" (Gospel), has learned to regard Christianity with hatred, or to meet the Coptic Christian, who feels the selling of the Scriptures to be a Protestant device designed for the destruction of his church! Often it is not till the third or fourth approach that prejudice is sufficiently overcome for the colporteur to secure a real hearing.

The river of Egypt's physical life flows rich and full through this green ribbon of teeming life. But the water of the soul's life flows neither freely nor full. God grant that the Society may be able soon to increase the flow of the stream of the Gospels among these millions of God's people.

—*Bible Society Record.*

THE AMERICAN COLLEGE FOR GIRLS

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through the years as the one to whom other members of the family turn for special services in family emergencies, the familiar place of the maiden aunty of our own social order. Fatma has won the trust of her husband. They have now removed to their own home, away from the patriarchial household in which they began their married life, and Fatma now enjoys the confidence that she always deserved from her husband, and has won the freedom which follows such confidence. Laila is making the best of a life that has had little in it to encourage or stimulate, and is finding satisfaction in training her sons in new and different ways.

The College for Girls in Egypt must not only prepare for the new day, but must attempt to develop in its students a poise of mind and soul, a balanced judgment able to weigh wisely and patiently the claims of the old and the new, and to select and to reject.

In these days of transition and unparalleled opportunity we ask the prayers of the women of the church for these young women of Egypt who are seeking new ways, that they may find "the Way, the Truth and the Life."

CARAVAN LULLABY

Sway as the camel swings
On our sandy way;
Sleep, for the North Wind sings
Cradle songs for Day.

Sigh, for sunset faintly glows
In the palm-lined West;
Sleep, for twilight slowly flows
Far to desert rest.

Fear neither beast nor man
In the dunes' deep shade;
God will guard the caravan—
Sleep, nor be afraid.

—Translated by *C. A. Owen, Ph.D.*

Spiritual Life of Missionaries and their Particular Problems

I have been asked the question "How can a missionary who travels much cultivate his or her spiritual life"?

It is my experience that as the years advance and age creeps on I begin to realize more and more the great importance and the dire necessity of a deep spiritual life. No doubt, all Christ's followers, whether missionaries or not have this experience with a great longing for more of the deeper and higher things of God.

Personally I find great solace and spiritual uplift in daily meditation on the Psalms, Christ's own words and teachings as recorded in the four Gospels, and worked out and applied to our lives in the Epistles.

In other words the cultivation of the spiritual life requires devotional Bible Study. As George Muller, a modern day saint has said, "He has the strongest faith who most is able in childlike simplicity to receive the Word of God as the truth of God and to rest on that Word, to be satisfied with that Word, to be assured that God will act according to that Word."

Then there is Prayer in the name of our Lord Jesus. Looking back over all these years of a lifetime of service in His name how we are brought to marvel at His patience with us because we have not availed ourselves of all that might have been ours by simply asking. It is as though Our Lord is saying the same words of loving rebuke to so many of us that he said to His disciples—"Hitherto have ye asked nothing in my name." To be sure we pray, but our Lord wants us to ask largely in His name, so largely that it will take hours every day to get it all said. It is said of Luther that he spent his best three hours of the day in such prayer.

As a matter of fact, this sort of Prayer Life presupposes a life of universal holiness when every moment of the day is full of constant communion with our Lord. As a great divine in a lecture to his students said, "Study universal holiness of life. Your whole usefulness depends on this. Your sermons last an hour or two, but your life preaches all the day. If Satan can only make a covetous minister (or missionary) a lover of praise, of pleasure, of good eating, he has ruined your ministry. Give yourself to prayer, and get your texts, your thoughts, your words from God."

Then along come our problems which face us all. I am sure there are none of us who do not delight in the privilege of spending time with God in the exercise of Prayer and study of His Word. But how we are hindered!

Pressure of our routine work is one problem. Who of us with a definite job on our hands, tied up to a school, or a clinic and hospital, or a round of itinerating work or even household duties, does not realize fully the demands made upon us because of this very necessary routine! Only too often the weary body is called upon to arise early in the

morning in order to get the daily routine started, or to catch an early morning train to a distant village.

Our interruptions constitute another problem. Once some of my fellow missionaries laughed at me when I said I rather enjoyed the three hour journey on the Delta Light Railway train between six and nine in the morning because it gave me uninterrupted time for meditation and prayer. "Didn't the constant tooting of those little Delta Light engines disturb your meditations?" exclaimed a saucy missionary.

Learn to consecrate your interruptions was a piece of advice given me by Dr. Thos. J. Finney during my first year in Egypt and I have always remembered and valued his wise counsel. Are not even our interruptions of God and under the control of Him whose we are and whom we serve?

Most of us are fettered with some handicap which becomes an individual problem. The list would be long, too long to discuss. Poor health only too often becomes a problem. Limitation in the use of the language of the people we long to serve well, becomes a problem. Our very ambitions to excel in many different ways assert themselves and become problems. One fine good missionary said that he did not allow himself to indulge in too much reading as it took his time from the work to which he had devoted his life. Pleasant social duties too often become a problem because of the time they take. We need constantly to look at the life of our Lord and Saviour and see how He dealt with all these every day problems as they came to Him. His holy life is our example and inspiration, His indwelling Spirit is our constant strength and teacher, He has saved us to bring the knowledge of salvation to those who know Him not.—*Minnehaha Finney,* in *Christian Literature in Arabic Speaking Lands.*

SACRAMENT

A sonnet for all who love God's Kingdom and toil therein, wherever they may be.

By C. A. OWEN, Ph.D.

When He had given thanks, He brake the bread,
And so the simple loaf, within His hand,
Became a sacrament. Not what He said,
Or what He blessed, as we may understand,
But how He lived, and died, and rose again,
Made wheaten food a holy, mystic sign
That hands which plant or reap or grind for men,
Or sift or knead or bake, build up a shrine
Where God forever dwells. Then may we see
His rising altar in our daily task
Till common things become a mystery
Of loveliness and grace. O God, we ask
Not that our days procure us wealth or fame,
But that they be well spent—in Jesus' name.

*Dr. Owen is a professor in Assiut College, Assiut, Egypt.

The Path of the King

His Majesty King Farouk of Egypt has already endeared himself to his people. The following article which appeared in a recent issue of the *Egyptian Gazette*, expresses the high esteem in which the young ruler is held.

We join in wishing His Majesty many happy returns of his birthday and a prosperous and just reign in the land that is so dear to us. Editor.

THE first birthday of the new King to take place in Egypt's "New Era" should be an auspicious day. The man himself is new—new in that he has replaced his father, and new also in the sense of his youth and freshness. And the age is a new one for the Egyptian nation because the present moments of time slipping by are part of the Year One after the Treaty. With the signing of the Treaty Egypt attained her political majority, and it is peculiarly fitting that the titular head of the nation during the new era of self-government should be H. M. King Farouk, who has been trained up from early childhood to be a modern and democratic ruler. It was the maxim of his father, the late King Fuad, that "It is nothing to be a Prince, but it is something to be useful," and there is little doubt from what we have seen of King Farouk, both during his year of kingship and before, as Crown Prince, that he has taken to heart his father's saying. Nothing, perhaps, has brought this home so strongly to the hearts of the mass of the Egyptian people as his habit of going in turn each Friday to all the principal mosques in Cairo and Alexandria. If to get close to all manners and kinds of your subjects is to be useful, then King Farouk is starting in the right way.

Looking back on the King's career we find that he has already managed to cram a good deal of experience into a short lifetime. For one thing he was most intensively trained by his father, who had the reputation of being somewhat of a

Some Egyptian Boy Scouts with their leaders. Their Chief is His Majesty King Farouk.

disciplinarian. He takes a keen interest in books, he is a good amateur photographer and he has been carefully introduced to quite a number of sports, being a promising polo player and keen on tennis, boxing, fencing and swimming. Naturally gifted with that great intelligence which has distinguished almost all the members of the line of Mohamed Ali, he speaks Arabic, English and French with equal ease. And ever since he was created Prince of the Said by the late King Fuad he has taken an increasingly large share in the public functions of the day. He made his first public speech as Chief of Egyptian Boy Scouts in 1934 and in 1935 he left for England with the intention of continuing his studies with tutors there in preparation for entering the Royal Military Academy at Woolwich. Unfortunately, the sudden death of his father cut short a visit which would undoubtedly have offered him further opportunities of experience on that wide scale which is available for young Royalty when England is its finishing-school.

But undoubtedly the greatest public act in which His Majesty has yet taken part is the tour of Upper Egypt from which he has just returned. This, in a sense, has been his formal introduction to his people—or at least to that portion of his people from whose province he took his former title of Prince of the Said. The enthusiasm of his subjects during this tour has been so genuine and so universal that the King can hardly fail to have been touched by it, and perhaps to have felt that in it he had ample reward for the, at times, irksome duties which his father made him undergo during the course of his strenuous education for kingship.

On this, his seventeenth birthday, the good wishes of the whole Egyptian people will go out to His Majesty King Farouk and there can be little doubt that there will also be most cordial feelings for him in all the European communities, and particularly in the British community, whose country is now linked to his by the Treaty of Friendship and Alliance—The Egyptian Gazette.

EQUAL RIGHTS FOR WOMEN WHERE THE SULTAN HAD HIS HAREM

The recent meeting in Istanbul (formerly Constantinople) of the International Alliance of Women for Suffrage and Equal Citizenship, marked another milestone in the upward progress of womanhood in the countries of the Orient. Such a gathering would have been unthinkable in the years when the Sultan ruled Turkey with an iron hand and women were regarded as fit only for a harem. The old Sultan would have been horrified could he have seen the Governor of Istanbul actually open the Congress and bestow the Turkish Government's official blessing on its proceedings. Press reports stated that nowhere would the convention have received a "warmer welcome than was extended by both the government and the women of Turkey."—*Missions.*

Suggested Devotional Service

By (Mrs. C. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April 1937: IMPELLING IMPERATIVES

DEVOTIONAL IMPERATIVE FOR MAY: BE GRATEFUL—Matt. 2:14, 15.

Call to Worship by Leader: Psalm 67:1-3.

Song: Bible Songs Hymnal No. 75.

Scripture Lesson: Ps. 116:1, 2, 12-14, 17-19.

Leader: Gratitude is a state of mind. It springs from the recognition of blessings or benefits received. This recognition is an impelling imperative to be grateful. The feeling of gratitude may be expressed by looks, by words, and by deeds.

Five Scriptural Illustrations of Gratitude:

(1) The man of Gadara—Mark 5:18-20.

(2) The one leper—Luke 17:15-17.

(3) Mary Magdalene—Luke 8:1, 2; Matt. 27:55, 56; Matt. 28:1.

(4) The friends of Dorcas—Acts 9:39.

(5) A blind man—John 9:10, 11, 35-38.

Leader: A thoughtful recalling of the past, or a thoughtful reading of history, will give us many occasions for gratitude. We read in the Scriptures that Egypt furnished a home for the children of Israel, where they multiplied and grew into a nation. (Reads Gen. 45: 9-11, and 46: 2, 3.) We read also that the infant Jesus was taken into Egypt to save Him from the cruel Herod. (Reads Matt. 2: 13-15, 19-21.) These facts ought to give rise to gratitude on the part of all Christian people. The United Presbyterians ought to consider it a privilege to carry the Gospel to the people of the land that once sheltered not only God's chosen people, but also God's beloved Son.

Five Brief Talks on the Subject: "The Verse of Scripture I Would Emphasize in Presenting the Gospel to an Egyptian."

Prayers for Egypt: (For suggestions, see pages 24-30 in the Prayer Cycle.)

Leader: As we think of the Egyptians to-day, let us make this poem our prayer:

"Dear Heart of Love, canst Thou forgive the blindness
That lets Thy child sit selfish and at ease
By the full table of Thy loving-kindness,
And take no thought for these?

"As Thou hast loved me, let me love, returning
To these dark souls the grace Thou gavest me;
And oh, to me impart Thy deathless yearning
To draw the lost to Thee."

Song: B. S. H. No. 125.

Shoal, A Shulla Belle

By MISS ELSIE E. GROVE, Dolieb Hill, The Sudan, On furlough, Poughkeepsie, N. Y.

AMONG the girls who cooked for the Boys' Boarding School at Doleib Hill a few years ago was a tall, straight and intelligent looking girl. With hair clipped close, shoulders erect, as you would expect of one accustomed to carry burdens on her head, she was a good looking girl of marriageable age, about 16 or 17. Having a strong mind of her own, she was a leader among the girls and a Shulla belle.

Her father, before his death, had chosen a lover for her and had accepted one cow on the deal which sealed the contract and she was supposed to be married to the man, though, according to custom she would not go to live with him until more of the cattle had been paid. Now it seems that Shoal did not approve of this though she is not supposed to have any say in the matter, for she cast her eyes upon one of the boarding school boys and chose a lover for herself.

Dak was the name of the favored one. He was an industrious, capable boy as far as Shulla craft goes, though not so far advanced in school work. He is one of our baptized Christians. Dak had been casting his eyes about and was attracted to this girl; the attraction being mutual, romance grew apace and all was well in Shulla Land as far as these two were concerned. And why shouldn't it be for Dak had cattle and consequently his suit was acceptable to the girl's brother. Her father had died in the meantime, so matrimonial affairs were in the brother's hands, at least, so they thought.

"True love never runs smoothly" so they say, and certainly it did not for these two lovers. Dak's sister whose marriage had brought him most of the cattle he had, died and according to Shulla custom the cattle with which her husband had married

A Princess, whose husband Prince was heir to the throne. She is holding the horns of the ox which was sacrificed at the time of the death of her husband.

her must be paid back so that he could marry him another wife. Now poor Dak's cattle were gone and his suit was no longer acceptable to her brothers.

Now two of Shoal's half brothers, (she had no full brothers), began to

work. Each one independently chose a lover for Shoal. What a wealth of lovers! After quarreling between themselves for a time they finally settled on one of the men and were determined that their sister should marry the lover chosen by them and he was asked for a cow. She warned them not to take a cow from him telling them she would not marry the man, and she also told them what would happen did they accept. The cow was brought and accepted, and the girl ran away and hid. When she could not be found they blamed poor Dak for being in league with her and having helped her plan and get away. They insisted that he knew where she was and tried to force him to tell. He said he did not know, reiterated it time and again. They would not believe him. Finally he was taken to their village and tortured to make him tell, and there is little doubt but that he would have been tortured to death had not Mr. Heasty intervened.

The most disappointing thing about the affair was the fact that the older of these brothers was a Christian, (at least, so-called) and appeal to him was ineffective. He could see and hear only cattle and was determined that come what may his sister should marry the man chosen by them so that the cattle would be forth-coming. When appeal to the brother availed nothing, appeal was made to Dak to give up the girl for his own safety, and in order to show his sincerity in giving her up to go and hunt her up, bring her back and return her to her people. He finally consented to give her up and most reluctantly went off to find her. In about three days she was brought back and turned over to her people.

But Shoal was yet to be reckoned with, and she declared she would never give up the lover of her choice. Secret meetings between the two with resultant plans culminated in an elopement and they went into hiding

(Continued on page 488)

Group of Women at Doleib Hill, The Sudan, cleaning dura (the grain which is the principal article of diet in The Sudan.)

Good News from Far Countries

Egypt

MISS MINNEHAHA FINNEY, Editor, Mansura, Egypt

The following article is a clipping from the *Egyptian Gazette*, January 30, 1937, a secular daily paper. I do not know who may be the author of this article. It reveals the attitude of the casual visitor—or the newspaper reporter—who sees only the superficial aspect of the College and misses the deeper significance of mental development, character building and spiritual growth.

Its value consists in that it was written wholly unsolicited and it is a testimony to the high estimate placed upon the training given in the American Mission College for Girls in Cairo. This institution holds a unique place in the education of Egypt's daughters and deserves our earnest prayers and willing support. (Editor for Egypt).

AN EGYPTIAN FINISHING SCHOOL

Charming, cultured, exquisitely dressed, with skin only a trifle darker than a Spaniard's and regular, handsome features, the Egyptian woman of to-day occupies a very special place, midway between Eastern and Western civilization.

When you meet her, you immediately want to know how and where she has obtained her knowledge of a civilization so different from her mother's, and who has helped to develop those social gifts which have made her a successful hostess in every capital in Europe.

In Cairo, there is a school for the daughters of upper-class Egyptian, Syrian, Turkish and Persian families. The girls go there, as the daughters of our nobility go to Parisian "finishing schools." They acquire, amongst other things, knowledge of languages, European ideas regarding music and the arts generally, hygiene, and the subtle code of manners that prevails in western social and diplomatic circles.

The value set upon such things by the east to-day is signified by the fact that prominent Copts, Moslems and Jews send their daughters to the American Mission College to be educated.

The school, a very beautiful building, dazzling white and cool amid its palm-shaded garden, was opened in 1910 by President Roosevelt, and owed its inception largely to grants by Mr. Rockefeller. The headmistress has a deep understanding of Eastern psychology, and a very strong influence over her pupils.

Amongst the traits of the Cairene nature is a tendency towards extremes of passion, and a liking for creating "scenes." Therefore, when one of her small pupils, on being forbidden some treat, decided to cast herself passionately and dramatically from the flat-topped roof of the building (only to have her clothing catch on a tree, there to hang, suspended like Absalom, until rescued), she was made to feel that her escapade was more than a little silly, and no comment whatever, either upon suicide, despair, or lofty buildings, was allowed to be made in her presence. Who, in the face of such indifference, could insist on being a heroine!

Women, of course, absorb new ideas more readily than men. And this was proved at a social gathering of "Alumnae," to which past scholars were invited, together with their husbands. Many charming women of the world alighted from their cars at the door of the college, but only one was accompanied by a grave, polite (and evidently courageous) Egyptian gentleman!

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

MY TWO BLIND DAUGHTERS

By MISS MAUDE MILLER,
Sheikupura, India

In America had I wanted two daughters I would have gone to some institution and filled in papers adopting them, but in this land where everything is done in the opposite way from which it is done at home, I did not do that; they adopted me.

Jalal Bibi was an attractive little blind girl in Martinpur. I found she needed help and since I had no excuse for not helping her I volunteered to send her to the Blind School at Rajpur. She has always been a most acceptable pupil. She does beautiful knitting, is good at other work and I am sure she has been helpful at the school. This last year she has been more restless than usual and not so happy. I think the reason has been because her people in Martinpur have paid no attention to her. The mother has re-married and has begun a new family. The step-father has no source of income except days' wages and so why should they bother about a little blind girl who can do nothing for the family. In her loneliness, Jalal Bibi very much desires to see her Miss Sahiba-ji. You may smile to think that a little blind girl should want to "see" her Miss Sahiba-ji but the fact of the matter is that Jalal Bibi can see a little and when she first went to the blind school we had hopes that something might be done for her eyes but the doctor long ago dispelled that hope. This winter when an evangelist from Agra held special meetings at the school Jalal Bibi received a blessing and since then she has not been so lonely, but has begun to find the love that she craves in Jesus.

One Sabbath day I noticed in one of the back seats of our church an attractive Mohammedan girl. After the service, one of the members took her to the Padre Sahib's wife. That afternoon the Padre Sahib came up to see what arrangements could be made for her, for he said she wanted to become a Christian and he and his wife thought she was genuine. The only place I could think of to send her was to Ludhiana where there is a home for converts. When I questioned her as to why she wanted to be a Christian all she could tell me was that she had always played with Christian girls and she wanted to learn to read. I told her what it meant to be a Christian but could see it was hard for her to grasp all I was saying; it was so new and strange to her. After receiving the blessings of the whole compound, we started in the darkness of a cold November morning for Ludhiana, although Sardar Begam told me she would be happy to stay with me. At Ludhiana they were a bit skeptical of her. I did not try to persuade them that she had an earnest desire to accept Christ, but I did say I felt she was a sincere girl; that she had been neglected at home and craved love and attention, which I hoped she would find in Jesus when she came to know him. "Oh, the whole world is dying for a little bit of love." She was accepted at Ludhiana and soon came to love the place.

Later on when I had occasion to go to the hospital I was hailed by the matron of the work department, by the two Bible women and by all of Sardar's companions not as Miss Miller Sahiba or Miss Sahib-ji but as Sardar's Miss Sahib. "Oh, you are Sardar's Miss Sahib. We are so glad you have come. She will be so glad to see you." Thus she adopted me and on

the day of the operation she wept and wept and would not be consoled until some days later she was taken to see me and saw that I was still able to hold up my head.

Sarda told me her story. Her father had had three wives. He had two sons by his first wife, two sons and a daughter by the second, who was her mother, and two sons by the present wife with whom he lives quite a distance from here. He no longer bothers about his other children. Her older brother who has a good teaching position, has always cared for her and her small brother who is still in school. While her mother was still living she used to see the Miss Sahib and an Indian padre who came to their village and her mother had heard the Gospel message. She played with Christian girls and in this way early got the desire to be a Christian. She did not hide this desire. Her mother and brothers were liberal toward Christianity but the mother begged her not to do it until after her death. Her sister-in-law was not kind to her. She was not given any pretty clothes or jewelry and the jewelry that her mother had left to her was taken away.

No arrangement was made for her marriage, although she was between seventeen and eighteen when she came to us. Sardar Begam is affectionate and she felt all of these slights keenly, so when her sister-in-law one Sabbath morning—when her brother was at a school board meeting—gave her a *rupee* and told her to go to the missionaries she was glad to run away, although fearful, too, for she knew some of the dangers that beset young unprotected girls. She cried on the train all of the way. When she got off at Sheikhupura she told the *tongawala* to take her to the girls' school but he told her there would be no use in going there as it was Sunday and the school would be closed. Then she told him to take her to the place where the Christians gather. He asked her why she wanted to go there. "You are not a Christian." She stoutly affirmed she was. So the *tongawala* took her to the middle of the bazaar and let her out. She was more frightened than ever. She saw a circus tent and asked a little boy what that was. When he told her it was the circus she knew she had not yet reached her destination. Then she saw a brick building and when she was told it was the church she was so glad. As she told this to me she said, "God was leading me all of the way." She knew she would never have reached there in safety if He had not led her. When I asked her if her brother knew where she was she said he did not, but if he did find out he would be glad. She wanted to write to him telling him she had found the Way; that he must come on in too, now, and not wait until the judgment day.

When I reached the hills I learned with sorrow one day that Sardar Begam had been caught doing petty thieving. Also I was told that as yet she had not shown any real heart desire to become a Christian; that all she longed for was good companions, good food, pretty clothes and other material comforts. She had seemed so refined and gentle; so content with the modest things I had given her. I could not send her back to her village now. She was my responsibility. I still had faith in her. She had remained firm in her resolution to become a Christian. Surely God would show her the Way. He was only asking her to put into practice what she had been learning from her Bible all these days. You can imagine my joy when a little later, sooner than I had expected, I got a letter saying she had confessed everything; admitted that she had not been able to study her Bible because she had been doing this sin and knew it was wrong. She glad-

ly gave back all of the stolen goods and put a rupee into the offering. She said when she went to Ludhiana she had thought being a Christian meant good food, pretty clothes and good companions. Now she knows that it means a change of heart and life. So Sardar Begam also can see a little. "Once I was blind but now I can see. The Light of the World is Jesus."

While Jalal Bibi gets much joy out of her Christian life she says it is a difficult life and I am sure that all of Sardar Begam's trials are not over yet. Each day I cannot pray without thinking of them. You pray for them, too.

Ethiopia

MRS. BRUCE B. BUCHANAN, Editor, Sayo, Ethiopia
On furlough, Columbus, Ohio

SAYO'S "MEN OF GOOD WILL"

By The REVEREND BRUCE B. BUCHANAN
On Furlough, Columbus, Ohio

The phrase "Men of Good Will" correctly describes the four evangelists who for some time worked in and out of Sayo. Bearing the Message of Good Will, their lives commended the Gospel which they so lovingly taught. Up to the present, as far as we know, three of these four are still laboring on a full-time basis for Christ, and the fourth is doing volunteer work.

Paul uses the expression "adorn the doctrine of God our Savior in all things." That is what our Sayo evangelists have been doing and we praise God that their lives have been winsome and beautiful in Christ. Their teaching has been by godly life as well as by verbal instruction. Take a brief look at these "men of good will."

GIDADA

You have already heard of him, likely many times. In the Autumn of 1935 he had the great misfortune of breaking a leg when he fell off a mule. But there was no grumbling. He suffered cheerfully, for he is eminently a man of faith, a real child of God. This accident greatly interfered with his village and itinerating work. But it did not keep him from making a worth-while testimony. Here was an epistle, not of Paul's but of the Lord Jesus Christ, read by many who are themselves illiterate. And what a message they read in his affliction—a message of hope and faith and good cheer. Gidada has been used under God to keep that congregation of Sayo together. Ever since our workers have had to leave some three hundred people have attended Divine service on Sabbaths. Such co-workers as Gidada "refresh us in the Lord." Gidada is a man of good will because he more than knows Christ—he lives in Him. May the Lord raise up many more like him: not mere, paid evangelists, but men who love Christ and who live the Gospel. Although blind, he reflects Christ, the Light of Life.

SHORO

Sayo's other blind evangelist has been doing splendid work since the missionaries had to leave. He has been reaching many villages and distant communities. Shoro, like Gidada, has experimentally learned God's grace in times of need. He lost his only child, a tiny infant, not many months ago. But he bore up under this severe loss with a great Christian courage.

I recall one rather difficult job that Shoro performed in an admirable fashion. He taught the "Late Class" in our Bible School, all those

who arrived too late to go into the regular classes. (Note: there is much more excuse for people being late in Sayo than in the U. S. A. for our friends there have no watches or clocks and many of them walk—not ride—from two to six miles each way to get to Church and Bible School.) But Shoro was patient and did his very best to get these folk not merely to hear but to accept Christ. Some would count it a small opportunity but he made the most of it.

More than once Shoro spoke of his blindness. He said that God must have had a purpose in making him blind because, he stated, like the blind man whom Christ healed, his blindness was not a punishment he thought but for the glory of God. Shoro, too, is "a man of good will," never shirking his task, doing much to make the Good News known to many.

LATTA

Latta is one of these quiet, reserved chaps who goes about his work very modestly and yet most earnestly. He is a farmer and since our mission work has suffered because of the war, he has returned to that sort of work. Latta has suffered at least mild persecution as he was chained for a few days some years ago because he would not stop teaching the way of salvation. This experience instead of discouraging or even souring him seemed to make him all the more determined to share with his brothers the Way of Life.

On an itinerary trip some time ago he encountered a witch-doctor who was greatly exercised because of the Gospel being taught in his neighborhood. This fellow threatened Latta in various ways but Latta stuck to his duty and remained in that section for some days. He even waxed bold enough to teach the Gospel at the very next house to this deceiver and of course this greatly incensed the man.

Latta also has experienced personal loss as his young wife was taken by disease and subsequent death. But as his soul was anchored in the Redeemer, this had no effect whatever on his relationship with Christ except that it strengthened his faith in and dependence on the Lord. Latta is not only "a man of good will" but has the good will of the people. He is not as far advanced as Gidada but he is a sincere teacher of the Word and one whose profession rather than being a stumbling-block is another proof that Christ saves.

GABISA

Gabisa, the fourth of "the men of good will," is a brother of Gidada. Gabisa has had his backslidings but we are glad to report that he has gained a victory over temptation and that for the past several years his life is definitely Christian. Belief in his case has been translated into doing and living and so we cannot doubt his belief.

Gabisa has shown a great deal of progress in his discipleship and so it is plain that he has lived closer to the Master than was the case some time ago.

Gabisa is almost a tireless worker, which is rather uncommon for many of the Ethiopians while not lazy are inclined to take life rather easy.

Do not think for a moment that these Sayo men of good will are wholly the result of what your missionaries have done. Far from it. To quote some Old Testament words Jesus spoke in quite a different connection, "This was from the Lord, and it is marvelous in our eyes." We wonder why God was so good as to raise up four such men of good will in that one mission station. But it is so. After all it is not just teaching the Gospel. The Gospel must be taught by sincere disciples of the

Lord, by veritable "men of Good Will." So again we thank Him that He so graciously raised up such co-workers and colleagues as Gidada, Shoro, Latta and Gabisa. Sayo's "Men of Good Will" remind us that God works through humans. We do not praise or flatter these men but we do magnify their Lord, Who desires to do even mightier works through these four surrendered lives as well as our own.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

NYANDIENY

By RAY HUFFMAN, R.N.
Nasir, The Sudan

One day a woman crawled into the clinic, a tall woman if she could have stood erect. She had a terrible sore on one leg. I knew that she had been to many a medicine man for her leg bore the scars of the numerous cuts they had made to let the disease out.

"When did this start?" I asked her as I uncovered her sore.

"It started the year of the wild animals," she replied. I counted back, that was five years ago, that year when so many wild animals had been killed. For four of those five years she had scarcely been able to stand erect yet she lived but one-half mile from the mission.

It had taken five long years of hopeless suffering to bring her to the place where she was willing to try the new way. But as she said, she had suffered so long, she had been to so many medicine men, she had paid so many sheep and cattle for their services, her leg had been cut so often to let the disease out, and still she suffered, that now she was willing to try anything, even though her heart was full of fear and superstition.

But even as we saw her ulcer improve day by day, we also saw the growth of a faith in us and in our God. Faith took the place of fear in her own heart and we often heard her reassuring some new patient.

One Sabbath day the first Gambeila boat of the season came and as usually happens, we had had a hard rain. In addition to the mud outside, the church floor was covered with puddles of water so that dry places to sit were few and far between. We decided that we would not have church that day since the men would be busy unloading freight. So the horn which takes the place of a church bell was not blown and a muddy, busy day was spent.

The next day Nyandieny was at the clinic; she told me that she and her friend, Nyabath, had come to the mission to church for they seldom heard the horn in their village anyhow. She said, "We found the church locked. No one there. We stood under a tree for a while, trying to keep out of the rain. Still no one came. So we returned to our village. We called the people of our village together. We sang four of the songs of Jesus. We prayed. Then Nyabath told us a Bible story."

* * *

When I returned from furlough, I was standing on the deck of the boat as we neared Nasir. We passed some villages, I pointed out one of them and told a fellow passenger that when we neared that village, we would see a tall, thin woman waving her greeting to me. But no one was in sight as we passed, not even a child. That morning at the mission, I inquired about Nyandieny, found that she had a heavy cold and was in her village.

The next day Nyabath came to

tell me that Nyandieny had pneumonia, was unconscious. I went with her to the village. I found a group of women sitting in the dooryard, and children playing quietly about them. Nyabath and I crawled into the house where Nyandieny lay alone on the ground, her feverish body covered with a dirty cloth. I uncovered her face. I persuaded them to give me some water to give to her but could not get her to swallow more than a spoonful.

Her family had sacrificed sheep for her, they now felt that they had done all they could and so were sitting in the coolest spot they could find, smoking their long-stemmed pipes as they awaited the approach of the Reaper.

Nyabath and I knelt by the dying woman and prayed that God would take her to Himself, that her fear might really have been turned into faith as she approached the Valley of the Shadow of Death.

The next morning Nyabath again appeared at my house, telling me that Nyandieny had passed on early that morning. That afternoon, another woman, a Christian also, came to see me, bringing her little motherless niece. She told me of her sister who had died suddenly, of a tiny niece who had also been called suddenly, of several friends of ours including one Englishman who had passed on so quickly. "Is there a curse over our country?" she asked me. "Why does one person after another die when they have scarcely been sick? We never had it in this way before," she said.

Pray that their fear may turn into the faith that is able to comfort the sorrowing and distressed of heart.

I THINK IT IS A CRIME

By The REVEREND LEANDER FINLEY
Omdurman, The Sudan

Sometimes we meet uneducated people who for various reasons have been deprived of the opportunity to learn and who realize their lack and deplore it. We also meet those who are uneducated and who neither recognize the value of learning nor see its advantage in the lives of others. It is one of the latter type of whom I am thinking and have been thinking for a year.

In the Sudan, as in many other countries, one comes into contact with many foreigners who have come for one purpose and another and who have taken native women either as their legal or illegal wives. To these unfortunate unions are born children, the great majority of whom grow up in native surroundings and are in everything, except blood, natives. There are a few exceptions to this majority and one often wonders why there are any exceptions at all. A few of these foreign fathers bring their children to the larger centers and enroll them in schools. In some cases this step on the part of the fathers is the last one and they are neither seen nor heard of again. When this is the case, I believe the children are fortunate. In other cases, the fathers continue their relationship with the children and eventually claim them again. When this is true, I believe the children are unfortunate.

In the upper reaches of the White Nile near the border of the Belgian Congo is a Syrian merchant who has not been away from that district for twelve years. He is one of that uneducated class who sees no advantage in education. Ten years ago, he sent to Khartoum, with his brother, a little chocolate-brown boy five years of age. The request accompanying the boy was, that he was to be educated so that he might be a help to his father in the future. The father's sincerity has been evidenced by the payment of fees and the purchase of books and clothing during the boy's school years. Habeeb has proven himself to be a good student and has become one of the dependable boys around the Home. He is the official fixer of

faucets which need repairing and is also able to do minor electric repairs.

A year ago, when Habeeb had just completed the second year, his father sent word that the boy was to be taken out of school and sent south to help him in the merchandising business. Such a move for the boy was quite contrary to what we thought should be done and letters were sent to the father by air, but no answers were forthcoming and so Habeeb was kept in school. The only effect noticed here was the cessation of fee payments. We feared for the end of this year to come, for it seemed certain that some strong effort would be made to get the boy. Last Saturday, a cousin and an uncle of Habeeb walked in the front gate of the Home and said they wanted to take the boy to his father and he was ready to travel on the fourth of December; just two weeks later. All money due to the first of December was paid without being requested. Long range arguments and reasons for the boy to be left in school had evidently been ineffective and here was an opportunity to deliver a few broadsides, and they were delivered, but they fell off like peas bouncing on the bottom of a pan.

All arguments, reason, and pleading were met with the same response; "His father wants him and is determined to have him." It was with a sinking feeling that I saw the uncle and cousin leave, for I felt that December fourth would see Habeeb leaving the Home and the school and the last opportunity to finish his schooling would leave with him.

It is my opinion that the father's purpose in giving the boy an education was a selfish one. He was not thinking of the future good of the boy, but only as it might be of benefit to himself in his business. Now that Habeeb is grown to be a boy of fifteen years and able to work, he is to be taken, even though one more year would mean the completion of his course and at the same time give him added time to become settled and developed.

Habeeb is one of six in the communicants' class and we were hoping that he would desire church membership at next Easter, but that privilege is not to be his and probably never will be. Remember Habeeb, with us, in your prayers that these years may not have been lived in vain for him, but that he will be strong in time of temptation and will be able to live the Christlike life even though so much around him is un-Christlike and a hindrance to living the Christian life.

THE RARE MESSAGE OF THE MASTER!

Of what use is beauty to the rose?
It lives but to enchant and gladden the hearts of men.
Of what use is the dazzling lustre to the jewel!
It exists but to catch the eyes and captivate the imaginations of the lovers of vanity.
What is b e a u t y without consciousness!
Aye, it is the treasure of life,—
The ideal of grateful unselfishness.
It is the rare message of the Master
Through the unconscious to the concious beauty,
Clad in the tangible garment of Matter.

Bir Bahadur,
Former Professor in
Gordon College.

Editorial

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

EASTER—BEFORE AND AFTER

The days before the first Easter were the darkest in the history of God's people. The disciples were under a great shadow, disillusioned, disappointed, sad, perhaps bitter. He in whom they had trusted and whom they had loved, was dead.

After Easter—O what a change! The Master was with them again; His promise had been fulfilled, joy had come into their hearts and weeks later there came the gift of the Holy Spirit to abide with them.

Before—these disciples were uncertain, filled with fears. After Pentecost they were certain. They who had fled like frightened birds at the crucifixion became as bold as lions. Before Easter they were powerless; After—they were filled with power. Before—they depended upon the personal presence of Jesus for strength and guidance. After—they learned that it was better for Him to go away for His presence through the Holy Spirit would be in hearts in every land where His message would go.

If we think in terms of secular history the world at large before Easter was perhaps the blackest known in all ages. There was no ray of hope. After Easter the true Light began to shine as the disciples of Christ, obeying His command, manifested it through their lives and words. To be sure Sin abounded but "grace did much more abound." Man had found the way of life.

Coming to the Easter of 1937, what has it meant? What should it mean? Before—great activity in business; stores gay with attractive merchandise; Easter sales; new dresses and hats; Easter novelties, pagan symbols—rabbits and eggs, vieing with Easter lilies and the cross, in decorations. Easter excursions, even an Easter lottery in one city—an automobile given away at a picture theater on Good Friday evening!

Lent, which to some is a mere form, to others an untold blessing. Holy week with its searching truths; Easter morning with its beautiful service, flowers, music, calling all hearts to "Remember Jesus Christ." After—and here is where we need to pause. Easter is not simply the end of Lent, the end of giving up something. It is a time of beginning. For those who have been indifferent about church attendance it is a call to come and worship every Lord's day. To those who have made some simple sacrifice it is a call to constant sacrifice; to those who have been unwilling to accept responsibilities in the church, it is a call to service.

It ought to be for all God's people the beginning of a new and deeper experience with Jesus Christ, the suffering and exalted Lord. Moreover it ought to be a time of joy. In hearts, if not on lips, there should be a constant song of praise, "The Lord is risen: He is risen indeed."

JOY IN SERVICE

At the recent interdenominational missionary conferences held in Asbury Park, N. J., much emphasis was placed on the fact that in all churches many young women—the twenty-five to forty age group—are not actively helping to carry on the missionary work of the church. This, as anyone can see, is a serious situation for the future of the work.

Many are trying to analyze this subject and seek for the reasons. One might compile all the reasons—and there are many—but may it not be possible that those who have carried on the work and who are carrying it on in the missionary organizations have not radiated much joy in this service?

Christ has done so much for women that women should do for Him. In our doing have we expressed our love for His work, our satisfaction in knowing we are doing His will, our belief that we are doing for the women of the world what no other organization is doing and our deep joy in being co-laborers with Him?

A little girl who for the first time saw the sun shining through stained glass windows in a cathedral exclaimed, "Now I know what saints are. They are the people who let the light shine through."

To win these unused women let us try being "saints" with His light shining through our service for Him.

CONVENTION JUBILEE CLUB

This is the Jubilee year of *The Womens Missionary Magazine,* and it is fitting that a special effort be made to increase the usefulness of this periodical that has served the Women's General Missionary Society for fifty years.

We offer a Jubilee Club rate of FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS AND FIFTY CENTS, and renewals at the same rate provided they accompany a club of five *new subscriptions.* This changed rate is made necessary because of increased cost of paper, etc.

We had hoped that before this time a very large number of societies would have one hundred per cent subscriptions. The rate offered to such societies will continue the same—seven cents a month or eighty-four cents a year for each member. While we wait for societies to put into effect the Recommendation of the 1936 Convention—"A Magazine in the home of every member," we continue to offer a club rate for new subscriptions.

Please note again that the Club offer is for NEW subscriptions and that renewals at the Club rate are accepted ON CONDITION THAT THEY ACCOMPANY A CLUB OF FIVE NEW SUBSCRIPTIONS.

May we count on every society having one or more JUBILEE Clubs.

WORLD WIDE NEWS

A question was put to a leader of a political group, "Why has your organization grown so rapidly in this city?" He replied, "We put nine-tenths of our money in literature and we have three hundred men pledged to get up at five o'clock on Sunday morning and put this literature in the Sunday morning papers lying on the steps of the homes." The forgetfulness of self, the devotion to a cause, the willingness to make sacrifices brought results.

No doubt many of our readers listened to a broadcast from China recently. Mrs. Chiang Kai-Shek, wife of the Generalissimo, spoke to the world. She declared that, after years of struggle, China has achieved national unity. Political unity achieved, the Generalissimo now works for economic advance and spiritual guidance through the New Life Movement which was organized three years ago and is being promoted by the Chiangs.

Madame Chiang is a woman of great power and influence in China. She was educated as all her sisters were, in the United States. She is a Christian as is her husband. She made radio history as she is the first Chinese woman to address a world-wide audience.

When Bishop Moore was on the steamer sailing back to America after a visit to Japan, he received one thousand dollars wirelessed to him from Chiang Kai-Shek for the Crusade Fund being raised by the Southern Methodist Church.

The Mikado of Japan is a total abstainer and each of his personal body-guard of three hundred picked soldiers must take a total abstinence pledge.

Mohammedan mosques are being built in different parts of Japan. A Moslem seminary has been started in Tokio as a center for Islamic propaganda. Chairs in Arabic, Persian and Turkish have been established in recent years in Japanese universities. "The significance of this is presumably political and military."

The Russian Government is issuing anti-God postage stamps in five denominations,—selling these at double price. They expect to realize a large sum from the sale of these stamps to collectors abroad.

The American Bible Society states that the Bible has been translated in whole or in part into 991 languages and dialects. Among the four Gospels, Mark, according to the records, has been most widely published.

D. L. Moody is probably best known as the man who stirred the entire English-speaking world to an evangelistic fervor unparalleled in modern times. It is undoubtedly true that he spoke face-to-face before more people than any man in history. As an educator he is less well known but his work in this field was no less inspired. In both education and evangelism he felt he was doing God's work in God's way and it is in this spirit that his memory will be honored. The Centenary will cover the period between Mr. Moody's one hundredth birthday, February 5, 1937, and the close of the Northfield Summer Conference season.

The President's Page

"REMEMBER JESUS CHRIST"

Dear Co-worker:

As we read the daily papers and magazines, we realize that many, many people over the entire world have seemingly forgotten Jesus Christ. What an opportune time in world history it is, to have before us the theme, "Remember Jesus Christ." Reflect upon the incalculable good we women of the United Presbyterian Church can accomplish in the next few months, by remembering Jesus Christ in our daily lives and contacts with others. We are assured if we remember Him, He will remember us.

Just who is this Jesus Christ? Dr. W. B. Anderson, the beloved Secretary of the Board of Foreign Missions of our church, says: "It is difficult for one born and reared in a Christian land to get an unobstructed view of the Man. It is an illuminating experience in a non-Christian land to speak with one who has never heard the Name before, and to gather from the reactions of his hearing something of a clearer vision of the Christ. We Christians have so obscured Him that we can scarcely see Him as He is. We have emasculated Him in our art, and wrapped Him around in our doctrines, and explained Him away by our philosophy until we are startled when we happen upon Him in the clear, true light of some Gospel incident. Then He reminds us that we have impoverished our conception of Him by thinking of Him as a social outcast from society, whereas He really is an aristocrat of noble blood, ever of royal blood. Not only is He Prince and the Son of King David but the Son of God Himself."

May we women be reverent and humble as we daily approach His Throne, asking for great blessings for ourselves and our coming convention, placing Him high in our hearts as "King of kings and Lord of lords."

Mrs. Howard Buchanan,
First Vice President of the Women's General Missionary Society.

PRESBYTERIAL DELEGATE HONOR ROLL

February	15	Xenia
February	17	Idaho
February	19	Steubenville
February	20	Keokuk
February	23	Hudson
February	24	Caledonia
February	26	Oklahoma
February	26	Concordia
March	1	Wheeling
March	3	Detroit
March	9	Boston
March	11	Beaver Valley
March	15	Colorado

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

1937

Our Golden Anniversary Thank Offering

A LITTLE LESSON IN ARITHMETIC

ADD

Add to your faith, from day to day,
Knowledge and love, and you will then pray
As never before, for souls in need
Who look to you, as for help they plead.
Add to your love the patience strong
That will still keep on, though the way be long.
Add to the pennies, nickles, and dimes,
And make them ring the pleasantest chimes,
As they send good news to the far off climes,
And to sad waifs here for happier times.
Add, and keep adding, from day to day;
In the mission cause, 'tis the only way.

SUBTRACT

Subtract from your heart each selfish aim,
Let your gift be brought in the Saviour's name.
From the gold and silver subtract the dross,
Make the offering pure, for all else is loss;
Subtract all pride and all mere display
In the work of Christ, 'tis the only way,
And thus He blesses you day by day.

MULTIPLY

The seed that is sown must be multiplied,
And scattered and scattered far and wide.
The workers here and in every land
Should be increased to a mighty band.
The homes for the desolate and sad
Should be multiplied, and the world made glad.
The helpers should multiply each day
In the world's great work, 'tis the only way.

DIVIDE

Divide, divide, what you call your own,
And share with those who have never known
The light and love and comfort true
That all your life has been given to you.
As freely as ye have received, then give,
For only by giving we truly live.
"Give a portion to seven, yea, even to eight"
Is the Scripture word, and you must not wait
To see what somebody else will do;
Be quick to give what belongs to you;
Divide your time and money and all,
That you may answer the piteous call
That rings on the air from day to day;
Divide, yea, divide, 'tis the Christian way.

—*Julia H. Johnson.* By permission, *Over Land and Sea.*

SENIOR LIFE MEMBERSHIPS
$25.00 Each

December 1, 1936 to December 31, 1936

270. Mrs. Daniel Kennedy..In Memoriam
By her daughters, Butler, Pa.

271. Margaret E. Patterson.....
.....Grove City, Pa.
By W. M. S. of Springfield Church

272. Mrs. Anna Atwell...Grove City, Pa.
By W. M. S. of Scotch Hill Church.

273. Catherine Simmons .....
.....Slippery Rock, Pa.
By the Grace Braham Circle of Harmony Church.

274. Mrs. A. B. White....Emsworth, Pa.
By the W. M. S.

275. Helen Littleford ....Pittsburgh, Pa.

276. Mrs. Norman Schilpp..Pittsburgh, Pa.
By friends.

277. Mrs. Bertha Wallace..Pittsburgh, Pa.
By friends.

278. Mrs. Fred Kiefer....Pittsburgh, Pa.
By Mrs. J. Alvin Orr.

279. Mrs. Emery J. Anderson.....
..... Broadacre, O.
By Richmond, Ohio, Y. W. M. S.

280. Mrs. Minnie B. Schory..Columbus, O.
By Mrs. J. O. Welch.

281. Mrs. W. E. Fulton....Columbus, O.
By W. M. S., Glen Echo.

282. Mrs. Fred D. Mohr....Columbus, O.
By friends.

283. Mrs. C. C. Benbow....Columbus, O.

284. Mrs. W. F. Hunter.....Columbus, O.
By friends.

285. Mrs. Robert H. Belton.Columbus, O.
By Elizabeth Ayers Circle.

286. Mrs. M. D. Wright...Detroit, Mich.

287. Mrs. Ed. J. Stephens.....
..... Wyandotte, Mich.

288. Margaret Finley .....Detroit, Mich.

289. Mrs. Robert Wishart..Detroit, Mich

290. Mrs. Jessie Curtis....Detroit, Mich.

291. Mrs. Frank Boyd.Birmingham, Mich.
By friends.

292. Mrs. Richard Largis.....
..... Birmingham, Mich.
By friends.

293. Mrs. D. Joslin.....DeLancey, N. Y.
By her family.

294. Margaret J. Telford...Andes, N. Y.
By friends.

295. Mrs. Blanche Armstrong.....
.....Bovina Center, N. Y.
By Elizabeth Lee Missionary Society.

296. Mrs. Mary Gordon.....
.....Bovina Center, N. Y.
By the W. M. S.

297. Mrs. Robert Shand...Oneonta, N. Y.

298. Mrs. J. A. Kilpatrick.Youngstown, O.
By Mrs. William Kissinger.

299. Anna Ria Fulton....Youngstown, O.
By a friend.

300. Mrs. Charlotte E. Wasser.....
..... Youngstown, O.
By her mother, Mrs. Etta L. Ewing.

301. Mrs Frank McKeown.....
..... Youngstown, O.
By Mrs. Fred Bunn.

302. Mrs. Margaret Porter Hopps....
..... Youngstown, O.
By her husband, Charles Hopps.

303. Ida M. Gillingham..Youngstown, O.
By Dr. and Mrs. W. P. Wiegering.

304. Wilma Henry .....Venetia, Pa.
By a friend.

305. Muriel Burton....Slippery Rock, Pa.
By her aunts.

306. Mrs. Hazel Kennedy.....
.....New Sheffield, Pa.
By Mrs. Elizabeth McK. Moore.

307. Mrs. Bessie Sweringen.....
.....New Sheffield, Pa.
By Mrs. Elizabeth McK. Moore.

308. Mrs. Margaret Cross Murphy.....
..... In Memoriam
By Guinston W. M. S., Highrock, Pa.

309. Mabel Turner .....Clarinda, Ia.

310. Mrs. Mary Fisher Brown.....
.....Haverford, Pa.
By her father, John S. Fisher.

311. Mrs. Jennie Rankin.....Indiana, Pa.
By John S. Fisher.

312. Mrs. Ward W. Eicher...Indiana, Pa.
By Mr. and Mrs. Robert M. Fisher.

313. Olga Nelson .....Everett, Wash.
By the Janet King Estate.

314. Mrs. Nancy Helm....Seattle, Wash.
By Third Seattle W. M. S.

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Gary, Indiana, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

AND STILL THEY COME

Steubenville Presbyterial—1st East Liverpool Ella Mae Davison Girls' Mission Circle—20 members—Pres., Helen Shenkel. This society has honored the wife of a recent pastor in its name.

Beaver Valley Presbyterial—1st Beaver Falls "Jane Cook" Missionary Society—14 members—Pres., Mrs. Frances McClaren. The Home Secretary of the Board, Mrs. Wm. S. Cook, is the honored party.

Cleveland Presbyterial — Alliance Girls' Mission Circle—8 members—Pres., Maxine Dinger.

"PUT-OFF-ERS"

A "Put-off-er" has been described as one who "is blind to the issues of life." In his blindness, he does not know to take life seriously. He does not see need, hence does not realize its presence. The old adage reads, "Seeing is believing."

A "Put-off-er" may become interested in something much advertised, but when the newness dulls a bit, interest fades. Do we have any such people in our homes or churches? on the missionary roll? Do the most of us bear some resemblance to this class now and again? Ever so often the plaint comes—"How stir up waning interest to become real interest?" Individuals must change their attitude.

Perhaps the present state of missions as to lack of man-power and financial support can be traced to this "put-off-er" idea of life. Even before the depression was dreamed of, waning interest in the support of missions seemed to have begun, different communions attesting to this fact.

The lack of interest in the local missionary society most often is due to the sparseness of knowledge of the great place missions *has had* and *has* in the building of the world, one of the greatest forces. So many forget their geography and history of school days that they cannot visualize conditions different from those seen by the natural eye. Too often we cease to be learners or to put forth effort necessary to gain new knowledge. It is too much like work! Many would rather remain ignorant of the world's vital problems than be aware of the troubles of others. Just to be told of suffering brings a shudder to the "Put-off-er" who piously exclaims— "I can't bear to hear of such things—they make me miserable!" It never occurs to such a one that some responsibility for alleviating the distress of others rests on him in so far as ability will permit.

Some one has said that "the 'Put-

off-er' has a powerless, little soul that shrinks from decision, having no sense of responsibility." May the "Put-off-er" be fitted with proper lenses so that his perspective of life may be normal with the acceptance of the motive of the Master who went about doing good. When this attitude of life becomes prevalent, the day of the "Put-off-er" will be over and the doer will have taken his place. Missions may then hope to succeed.

YOUNG WOMEN'S SPECIAL

(PERMANENT OBJECT)
VII

PASRUR GIRLS' BOARDING SCHOOL

By DORA B. WHITELY

We employ three men to care for the garden, orchard and four work animals. The animals are used for plowing and irrigating. We raise practically all the vegetables needed in the school—which is a lot when so many girls are fed three times a day for ten months every year. We could not buy many of these vegetables locally.

We have a large, well-equipped playground where several teachers supervise play every evening. At other times the girls are not permitted on the playground.

We receive enough in fees from the girls to pay the bills for one month. We receive as Grant from the Government about $1,200 a year. The rest of the expense is yours. A Boarding School is a very expensive work. I hope that in the future you will pay in full your share of this expense. The full amount has not been received for several years.

The teachers take turns in conducting morning chapel. In the evening, the Matron and I take week about having worship. All the boarders are required to attend Sabbath School and Church in the city church. C. E. Societies meet in the School Sabbath afternoon. Most of the older girls belong to the Missionary Society.

Through the day pupils, we have many and wonderful opportunities of getting into the homes of the city. We have pupils from some of the best families of the city. Every new pupil adds to our responsibility. Your responsibility for working in the Pasrur School through your gifts and your prayers is tremendous. May God help you to measure up to it!

I well know that in spite of all I have written there are many things I have not told you—things you would like very much to know. If any society is interested enough to write me and ask ten or more questions for further information regarding the School, I promise to answer them.

YOUNG WOMEN'S SPECIAL COLUMN

By MARGARET E. MEYERS, Matron
Correspondent

Dear Friends:

An inquiry regarding the work in the girls' dormitory and my part in it came to me some time ago. Since you cannot come to us and I cannot go to you, I shall try to write you something of our dormitory life.

You are particularly interested in the girls and what they do I feel sure. At present there are thirty-seven girls living in the dormitory. Their ages range from twelve to twenty. Most of the girls are working half or full time to pay their school expenses.

All the work of the dormitory is done by the girls. Let me give you a cross section of a day in the dormitory: At five o'clock the breakfast girls get up to prepare breakfast which is served at six-thirty on week days and at seven-thirty on

Sabbath. The rising gong is rung at six on week days and seven on Sabbath. Soon after the gong is rung, the girls are hurrying about getting ready for breakfast and doing what they can to put their rooms to rights before going down stairs. After breakfast we have devotions in the dining room. Then everyone goes to her particular work. We hurry for the first school bell rings at seven-thirty. By that time the work is finished or almost so and our home is ready for anyone to see.

Another group of girls prepares the noon meal. After the meal, all the girls, with the exception of four, clear the tables, wash the dishes and lay the table for the next meal.

After the school in the afternoon, the girls report for the various school activities in which they participate. When they return to the dormitory, they do as girls in any home. Many have regular tasks to perform; some go on errands; others sew for themselves or someone else; still others work on school lessons, practice their music or play on the campus. Everybody is busy.

—Frenchburg, Ky.

(Concluded in next issue)

"IT HAS BEEN TRIED"

Will you look over the following clipping and note possibilities for your society. May it be that too little is made of cordiality in the church? When a new woman comes into the church, too often she is *permitted* to join the missionary society *if* she *chooses* so to do but she may not be made to feel that her becoming a member will be most welcome to the present members. That we fail in inviting people is an undisputed fact. We occasionally are asked concerning one who was known in the old home church as a faithful missionary woman who has moved to a new locality,—"Is she active in the organization?"—and you are compelled to say that she appears to have no interest in the missionary society in her new church home. Tragic! Yes, but is she wholly to blame? Why not try an attractive invitation and follow it by friendly attention? Here is the clipping from *Woman's Missionary Friend.*

1. A card having on it the picture of a comfortable chair with the number ten on its back. Under the chair is a date and beside it this message:

"At Mrs. G. A. Lewis's, 2 P. M. A meeting of the W. M. S. for you. Please come, for if you are not there, I shall be nothing but a vacant chair. Your chair will be 10."

2. A card on which is sketched a steamer on an expanse of water. The verse above the picture is:

"This year to Africa we will go,
The tribe of the Great Chief better to know.
On Friday this week the W. M. S. will gather
At 2 P. M. for the Big Palaver."

The name of the hostess is beside the picture and underneath we read:

"But whatever our African news or views,
We must not neglect to pay our dues!

3. A sketch of a window with a cut-out picture of a smiling lady behind the panes. The message is: "Your hostess, Miss Bayes, is looking for you June 5 for the W.M.S."

SOCIETY PROGRAMS

The Young Women's Society of First Washington, Pa. Church has honored the missionary family supported by the congregation. On the cover of its new year book is a very good picture of Dr. W. H. Reed, Mrs. Reed and Ralph. No doubt but that the society is faithful in upholding in prayer these workers.

The program comes to a close us-

ing these words by Edwin Markham:

"There is a destiny that makes us brothers,
None goes his way alone;
All that we send into the lives of others
Comes back into our own."

Second Jersey City Young Women's Missionary Society has made its new program in the shape of a cross, the study of the year being the book, "Congo Crosses." The cover is a deep yellow with broken lines in red or blue and attractive lettering. The study of "Congo Crosses" composes the major part of the program.

A very neat year book comes from the Women's Foreign Missionary Society of the First Church, N. S., Pittsburgh (the oldest society in the denomination, organized in 1838). Being a *foreign* society, probably the only one in the denomination, its topics relate to foreign work, but it joins with the other societies of the church in a union meeting. Here are three quotations:

"The missionary enterprise of a church will never rise above the prayer life of the individual member."

"May you cling to the hand of the Master—
Each step of the upward way,
May the arms of His love eternal
Support and protect alway."

"And God stays, 'Go,' to all who name the NAME;
And out of the darkness reach those hands for light—
Upon us be the burden of the shame—
That Christ reigns not in Africa tonight."

SHOAL, A SHULLA BELLE

(Continued from page 470)

some distance from home. After being in hiding for three or four weeks their hiding place was found out, one of the brothers went after her and brought her back. After further brutal treatment she finally gave up and permitted herself to be married to the lover of her brothers' choice.

One morning before she was taken away by her husband she came into the mission compound with her face all torn and scratched, and naturally she received considerable pity until it was found that she had been the aggressor and had begun a fight with her husband by biting and scratching. Evidently he thought that the time for "The Taming of the Shrew" had come and showed her it was a game two could play.

Soon after she was taken away to his village some distance away and nothing was seen of her in our section of Shulla Land until she came back to her home village to give birth to her first baby.

Poor Shoal! She became entangled in the meshes of racial custom from which no one could free her. Could these customs have been overcome this young life might have been saved to serve Her Master in that dark land.

Girls' Circle Program

By MRS. J. C. SMITH, 1860 Shaw Ave., East Cleveland, Ohio

ARCHWAYS INTO THE NEW EGYPT

PREPARATION — Use the picture "The Light of the World" by Holman Hunt, or "Christ Knocking at the Door" by the same artist, with the light thrown upon the picture as described in the March Magazine.

A scroll to represent the treaty. This may be made of two round sticks—pieces of broomstick about a foot long would do. Paint them gold, or some bright color. Paste a long strip of paper about nine inches wide and several feet long on the rolls in such a manner that as the "treaty" is unrolled from one stick it may be rolled up on the other. Hold the scroll in the hands while speaking, rolling it up a little from time to time. Hold one stick in each hand about a foot apart.

A PEN PAINTED GOLD

The girls representing the New Egypt, Youth and Womanhood, should wear modern dress. The girl who tells of the Barriers wears Egyptian dress, if possible. See back numbers of *The Womens Missionary Magazine* for illustrations showing Egyptian dress. A good one showing drapery about the head is shown on p. 373 in the 1936 March Magazine. Use a long piece of very wide black cloth, reaching to the feet, arranged about the head as shown in the picture. The cloth should be wide enough to reach from the forehead, back over the head, to the feet. Wear a dark dress underneath. The black drapery is held together by the hands. A veil made of a heavy piece of black net, or thin cloth, about six or eight inches wide and a foot long should be worn. To the corners of the narrow top of the veil fasten two pieces of black tape which may be tied at the back of the head to hold the veil in place, so that the eyes just show above it, the veil falling lengthwise over the lower part of the face. A piece of black tape or ribbon about a half inch wide may extend from the middle top of the veil up over the nose and the top of the head, and, fastened to the side ties at the back of the head. A fat spool painted gold should be slipped over the ribbon, the spool being worn between the eyes.

INVITATION OR POSTER—

Come through the Archway of Friendship
Whose Keystone, as you see, is Love.
'Tis that which holds us together.
Come join us—
For place and time see above.

Use correspondence card—a blue one is best, as it gives the effect of out-of-doors. At the top put the name of the society, the time, place and date of meeting. Underneath sketch an arch in India Ink or black crayon. After it dries wash it over with diluted India Ink, water color, or use black crayon lightly to give a gray effect. See a Webster's, or other dictionary for a clear cut sketch to enlarge. On the Keystone print the word LOVE. Have as many other "stones" in the arch as there are girls in the Circle. Write the name of a girl on each stone.

PROGRAM

Prelude—The Ends of All the Earth —No. 20. Bible Songs Hymnal.

Leader—The theme for our study this month is Archways into the New Egypt. Arches are usually built to celebrate a victory, to honor a great leader of peace or war, or to bear witness of great achievement. May we think of entering the New Egypt through

a series of triumphal arches built along the corridors of time.

Egypt, centuries ago, welcomed the Child Jesus, and for centuries has had the knowledge of Christ through the ancient Coptic Church. It now bears little resemblance to the Christian Church as we know it in form or teaching. Our missionaries are spending their lives bringing the Living Christ, the King of kings, to a New People. May we enter our study of Egypt through

The Archway of Welcome to the King.

'Raise your arches, O ye gates,
raise yourselves, you ancient doors!
Welcome the glorious King!
"But who is this glorious King?"
'Tis the Eternal, strong in might,
the Eternal, conquering from the fight.

Raise your arches, O ye gates
raise yourselves, you ancient doors!
"But who is this glorious King?"
The Eternal, God of hosts,
he is the glorious King.'
—Moffatt's Translation, Ps. 24:7-10.

Song—The Ends of All the Earth.

Circle Girl, with scroll.—May I lead you through the *Arch of Victory* into the New Egypt? (See the New Egypt, Page 452, this magazine.)

The New Egypt
The treaty
The gold pen
The signers
A new framework for leaders.
"The most important thing—"
What Egypt gives to England
Social vision of the new leader
Possible changes in the educational system
Religion in the new day.

Leader—

"All hail, all hail to the New!
The future is like a world new born
All steeped in sunshine and mists of morn,
All arched with a cloudless blue:
All hail, all hail to the New!"

Circle Girl — (carries the Golden Pen)—I represent Youth in the New Egypt and lead you through another archway—*The Arch of Service.* (See Youth's Place in the New Egypt, Page 453.)

The students and The Golden Pen
Youths' Place not now that of leadership.
The Problem of Egyptian Youth
"Only let me love and serve."

Circle Girl (dressed in Egyptian costume)—My heart's desire is to lead you through the *Arch of Fellowship.* The way is long and hard and many Barriers are in the way. Perhaps with your help and the help of your missionaries and of our native Christians working together with God, we may surmount these Barriers. (See Egypt of the Present Day, Page 452.)

Barriers
Seeds of prejudice
Fear
Suspicion
Faith alone may remove Barriers along the way to the Arch of Fellowship
"Fear not, little flock—"

Leader—

"Once to every man and nation
Comes the moment to decide
In the strife of truth and falsehood,
For the good or evil side."

Circle Girl—May I lead you through the final archway, *The Arch of Progress?* (See Woman in the New Egypt, Page 455). This is the arch dedicated to Egyptian women who have become leaders and crusaders for Egypt's womenhood. May we inscribe their

names on the Arch of Progress!

Madame Sharawi
Nebawiyya Musa
Zahia Marzuk
Nayima Ayubba
Suheir Tolomawy
Zakia Mishriki Tawil
Music Students
"The lone she-eagle"

Leader—A great American has said "No nation can live without vision, and no vision will exalt a nation except the vision of real liberty, and real justice and purity of conduct." May I lead you through the *Archway of Supplication* to the Throne of the King?

Prayers for Egypt—
That her leaders may be leaders of true vision
That Barriers may be removed
For Egyptian Youth
For Egyptian Women
For our missionaries

Closing Song—Over All God Reigns —Bible Songs Hymnal No. 161.

PHILADELPHIA DAY OF PRAYER

The Philadelphia Presbyterial held the Annual Day of Prayer in the historic Second Church.

The President, Mrs. H. A. Fritschman, was the leader of the morning devotionals. Dr. L. R. Free, pastor of the Boulevard Church, spoke on the subject, "To Preserve, Exemplify and Witness for the Truths of the Christian Religion." Dr. Free stressed the fact that we as individuals must be constant witnesses.

The afternoon session opened with devotionals led by Mrs. W. B. Gamble. Mrs. Herman King very ably spoke on "How to Permeate Social Life with the Truths of the Christian Religion." Mrs. John McClure conducted a session of prayer.

After roll call Mrs. James Wright of Dales Memorial sang a solo. The topic for the latter part of the afternoon was "To Give to the Whole World the Truths of the Christian Religion." Mrs. John Crawford discussed the subject from the "At Home" point of view and Dr. Reba Hunsberger, recently returned from India, discussed it from the "Abroad point of view."

At the conclusion of these very interesting and helpful talks, many earnest prayers were offered.

Mrs. Chas. McGowan,
Secretary.

ST. LOUIS PRAYER GROUP

The St. Louis Prayer group held its monthly meeting at the Second Church with 46 present. The devotional study "Children of the Bible" was led by Mrs. W. R. Scott.

Those who attended found an unexpected treat in store for them. Miss Aulora McIntyre happened to be in St. Louis, and upon request became our speaker at the morning service.

After the fellowship of the lunch hour, a short memorial service was held for Mrs. Joseph Kyle, whose presence is sadly missed in the Prayer Group.

Prayer for the coming of W. G. M. S. Convention and its officers was offered by Mrs. William Schattgen.

Mrs. Wm. Koenig.

Home Missions

MRS. WM. S. COOK, 1201 6th Ave., Beaver Falls, Pa.

OUR SABBATH

"A Sabbath well spent
Brings a week of content—"

This we believe and have proved o'er and o'er at Frenchburg Mission. It is true because our Sabbath observance is more in accord with that of the old-fashioned Lord's Day than that of the modern Sunday.

While the shoes are not polished and set in a row on Saturday night, plans are made that all unnecessary work may be suspended on the following day that the day may be given over to worship and service. In the dormitory preparations are made for the dinner of the morrow that no one need remain away from church for the preparation of that meal. An effort is made to keep Saturday evening as free as possible from all school activities that we may not come to the day unrefreshed physically and that those responsible for the preaching and teaching may have time for fuller preparation.

In the dormitories and teacherage there is an additional hour of rest on Sabbath morning but all work is finished and everyone ready for Sabbath school by nine-thirty.

The lady workers who live in the Teachers' Home have for a number of years kept a sacred tryst for prayer just before and while the church bell is ringing. At a given signal, a strain of "Sweet Hour of Prayer," all slip quietly into the little parlor. A promise is suggested by one, and claimed by all and there follows definite prayer for the worship and service of the day. There are special requests for the pastor, that he may have power in the presentation of the message; for the teachers of the Sabbath school, that they may with their classes sit at the feet of Jesus, and learn of Him; for all the services of the day and for all carrying responsibility for those services.

The Sabbath school hour is a happy period. The large and promising group of young people and children is a real challenge to every teacher to be and to do his best. What earnest teacher would not covet an opportunity to teach groups of thirty or thirty-five H. S. boys and H. S. girls! The smaller children, by song, memory work and dramatization demonstrate that the Word is being hidden in their hearts. The adult classes enjoy profitable periods of study and discussion.

The worship and preaching service of the morning follows immediately. A number of adults who have not attended S. S. find their way into this service, taking the place of some of the little children who find it hard to sit through a preaching service. The faithful leader and members of the choir, both in the special music and in the leading of the congregational singing make a real contribution to the praise worship service. The message of the morning is one of doctrine or instruction calling us to stronger faith and deeper fellowship, and we leave the service strengthened and refreshed.

Only one regular meeting is scheduled for the afternoon, that of the Junior Missionary Society. Under the supervision of one of the members of the W. M. S. three of the H. S. girls carry the responsibility for the oversight of this group. Through the Thank Offering service and the other open meetings the Juniors demonstrate their interest and enthusiasm and bring credit to those who lead and instruct them.

The afternoon in the dormitories

(Continued on page 504)

Negro Missions

MRS. ADA KERR WILSON, Secretary, 412 S. Main Street, Zelienople, Pa.

A recognition program for Rev. C. H. Johnson, D.D., and Mrs. Johnson was given at Miller's Ferry January 10. It was largely attended by community people who came to pay tribute. Many incidents of former days, some humorous, some tragic, were related. All bore testimony to the untiring zeal and loving Christian service of these two who labored so faithfully for many years and whose influence is still felt in the lives of the people.

The Women's Board also wishes to add its tribute to these workers who contributed so much in making Miller's Ferry mission the influence it was, and is, in the lives of the community people.

It was through Mrs. Johnson's influence that the hospital at Miller's Ferry was opened and for many years she was its superintendent *without salary*. She is retired now and is remembered as one of our most loved and revered missionaries.

Last fall a request came from the Board of American Missions that the Women's Board undertake the whole work at Miller's Ferry at an additional cost in salaries alone of almost $3,000 yearly and the upkeep of the whole plant. The proposition was at first staggering, but when faced with the possibility that the work here might be given up it was decided to attempt the task, for a time at least. Miller's Ferry, aside from being one of the first missions established in the Alabama field, is of noted influence in the whole section in which it is located.

Now comes the challenge to the Women's and Young Women's societies. We are depending upon YOU and we are sure our confidence is not in vain. In looking over the Statistical Report we find there are many, entirely too many, societies that overlook the work of this department. If we are to "carry on" we must appeal to all societies to rally to its support. Having traveled the first mile in contributions "try the second."

Camden closed its annual series of revival services with nineteen converts, fourteen of whom joined our own church. Several ministers with their choirs contributed much to the success of the meetings and the hope is that the spirit of revival may prevail and that many more may be won for Christ.

SOME FACTS ABOUT JUBILEE HOSPITAL

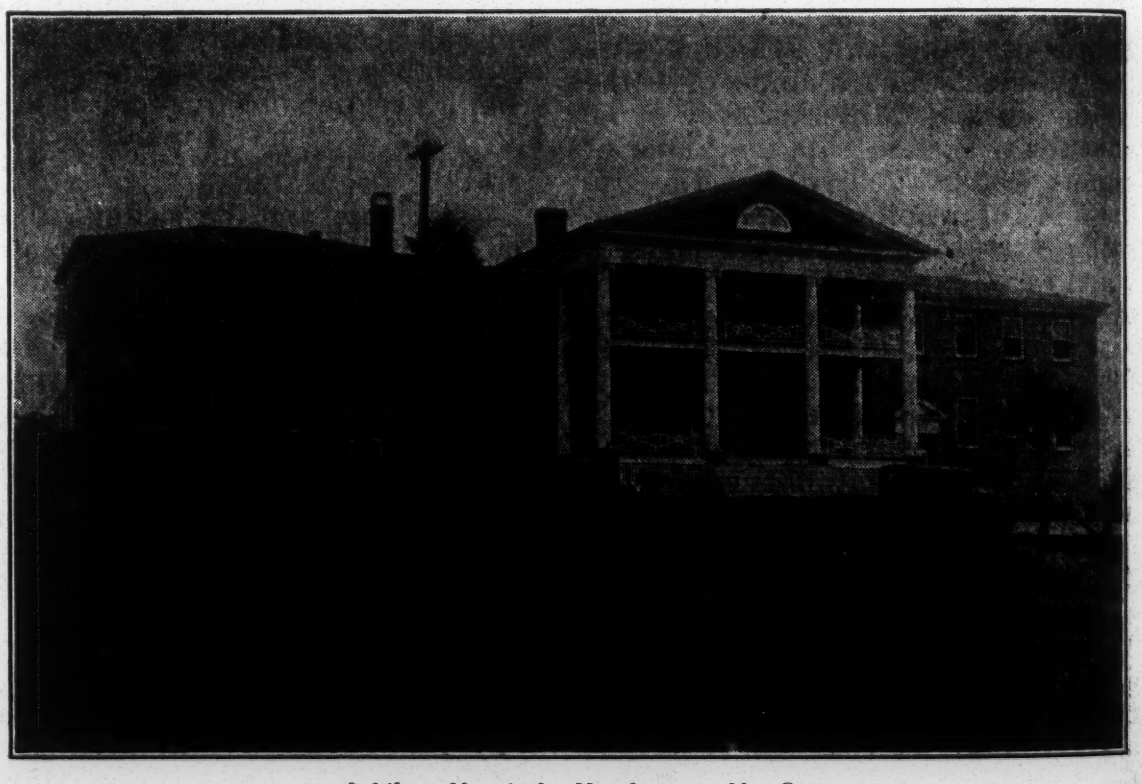
Jubilee Hospital, Henderson, N. C., is located in a section where there is a large Negro population. In this county, about forty-three per cent Negro, there is not a hospital for Negroes within a radius of forty miles except a very small one at Oxford, which is about twelve miles distant. It is poorly equipped and can accommodate a very limited number. Patients come to us from all sections of this and adjoining counties and from southern Virginia.

A few days ago the writer visited the hospital, going into all the private rooms and wards. It was interesting and somewhat pathetic to see the different kinds of cases of persons who were patients; there were four who had recently been operated on for appendicitis. One of them lives in this immediate vicinity, another is a graduate from our institution. Suppose there had been no Jubilee Hospital, these four patients who were at that time in the hospital would have suffered to have to travel at least forty miles to get the treatment they received here. A few days ago there were eight maternity cases at one time.

Two of the mothers were sisters—a boy was born to one and a girl to the other. These two babies were born to United Presbyterian mothers—that makes four United Presbyterian babies within the last six months. There is hope for our Church! Another room visited was that of the mother of two of our students who live fifteen miles away. I had not met this mother before but was soon told that she was the mother of twelve children. In one ward were four men, one of whom had had a leg amputated. He was walking on the highway, was struck by a hit-and-run driver and left lying in the ditch from nine o'clock in the evening until the next morning. He was brought to Jubilee where he lay for ten days unconscious. He is now improving and will soon be well except for the loss of a leg. In another ward was a woman who is suffering with an incurable disease. She had served in a wealthy family for a number of years, had no home of her own, and when she was unable to work she came to Jubilee. Let it be said to the credit of the family for whom she worked that they are paying her bills.

A visit to the Tubercular ward: In conversation with one of the women, whose daughter was in the same ward, she said, "Somehow or other I cannot get my grip on God as I would like to." After reading a few passages of scripture and prayer and a few encouraging remarks, she said, "I think I have it now." This mother and daughter were living in a home alone, without food and fire for several days until they were brought to Jubilee. Now they are in good comfortable beds with the care they need. There are four patients in this ward.

Last Sabbath while sitting in the office of the hospital several cars drove up in front. One man was shot, another was cut. Police were bringing them into the hospital. There is nothing strange to have two and three patients a day brought to the wards as a result of automobile accidents, accidents in the mills and drunken fights. Since we have legalized liquor we have found conditions very much worse. These



Jubilee Hospital, Henderson, N. C.

cases I have been describing have all been in the hospital within the last two or three days. May I say here, what I have said before, that in my opinion Jubilee Hospital is one of the finest pieces of Missionary work the Church is doing in the south.

John A. Cotton.

SEWING DEPARTMENT

There are sixty girls in the sewing classes this year. Of this group fifteen are above the second year and have elected the work. When they entered the class they were told that they would not receive credit toward graduation, because they had already met the state's requirements in home economics. This group is most interested in the course because it benefits them so much. They want to sew spring clothes and learn some of the things they did not have time for when they were taking the required course. In spite of the fact that it is not always wise to allow children to do just the things they wish, I do feel that we get very good results from them, when they elect a subject because of interest and not for a credit.

The majority of the girls come from the rural districts and they do not have as much money as the city students. They make aprons from unbleached muslin, from meal and sugar sacks, with colored applique work on them, house dresses, laundry bags and many other useful things. In many instances the materials are quite poor, but after they are made into articles they look quite well.

We have made a few additions to our demonstration bed room. This year's classes made new curtains, stained the floor, repainted the table, dresser and chairs and have moved the furniture into a larger room. Each class in turn arranged the furniture in the new room. It was interesting to see what different ones considered an attractive arrangement. We want to thank you and the others who are making this work possible for our girls.

Mrs. Alberta Ford.

HENDERSON INSTITUTE HOME ECONOMICS

The work is going forward splendidly. The children, though many of them are very young, appear exceptionally interested and interesting.

One of the requirements for the first semester's work was that each girl should help with the Christmas baking in her own home and make the Christmas candies. Where the girl was old enough she was to assume the major part of the responsibility thereby relieving her mother of that part of the Christmas cooking.

After the holidays, reports were to be made on just what they did towards increasing the family's happiness and comfort.

Judging from the reports, the undertaking was well worthwhile. Several girls went beyond my expectations. They made cakes, candies, pies, and many other little things we had taken up in class.

Many brought me samples of things they had made at home. One mother came to me and told me what good cakes her girl had baked and added that now she does all of the baking. We can really see that progress is being made not only in cooking but along many lines. We can see that our girls are truly growing and developing. Their own living conditions are being made better and they are becoming better citizens.

Our prayers go up earnestly to God for you, dear Christian white friends, who have made these things possible for us. You have been generous and unselfish.

J. A. Warren.

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

MEMORIAL SERVICE*

The Sabbath following her return to Simnasho, Oregon, (February 28th) Mrs. W. A. Matthews held a service for the Indians. The church was well filled by the time the service started. Some of the Indians drove many miles, coming through snow, mud and stormy weather to pay their tribute to one whom they loved so well.

After the opening song, "What a Friend We Have in Jesus," Mrs.

The Reverend W. A. Matthews and Mrs. Matthews.

Matthews related to them the circumstances of Rev. W. A. Matthews' death, and that even when suffering extreme pain, his thoughts were of his friends, the Indians. He prayed that they would so live that some day he would meet them again in that "far away land" of which he had told them so often. The Indians were given an opportunity to speak. Many responded and pledged themselves to live better Christian lives, to observe the Sabbath Day, and to follow the teachings of the Bible, and to look forward to seeing their friend again.

Many lingered after the service to talk. As the day drew to a close, they started for their homes, some on horseback, some walking, each with a full heart and serious thoughts.

*(By Thomas Carson, son of Rev. and Mrs. E. H. Carson of Spirit Lake, Idaho, who has been helping Mrs. W. A. Matthews at Simnasho, Oregon, until a new missionary is chosen to take up the work. The members of the Board recall with pleasure that Tom was the cheerful "chauffeur" who took them from Portland to Simnasho in 1931).

REV. W. A. MATTHEWS' SERVICES

The funeral services for the Rev. W. A. Matthews, who passed away at the Good Samaritan Hospital, Portland, Oregon, on January 29th, were delayed by a snowstorm and blizzard. But on Monday, February 8th, services were held in the First United Presbyterian Church of Portland, Oregon, after which his body was laid to rest in Forest Lawn Cemetery, Gresham, Oregon.

Mr. Hedin, a very dear friend and gospel singer, opened the service by singing, "The Lord Is My Shepherd." Dr. M. E. Dunn brought an earnest message on Mr. Matthews' faith, courage and self-sacrifice during the years since 1914. Rev. J. G. Cunningham read one of Mr. Matthews' favorite chapters, the 15th chapter of 1st Corinthians; and Dr. S. E. DuBois led in prayer. As Dr. R. Francis Hall closed the service with a few words summing up the life of his dear friend—"Victorious in life, triumphant in death, glorified at the coming of his Lord," the sun burst forth in all its afternoon splendor lighting the casket and giving gorgeous beauty to the many beautiful floral tributes placed around the pulpit and chancel. He told of Mr. Matthews' testimony in the hospital,

of his repeating often: "From sinking sands, He lifted me; O praise His name He lifted me." Then Mr. Hedin sang with deep feeling, and very beautifully: "He Lifted Me."

The floral tribute from the Women's Board was a "blanket of flowers" thrown over the casket from which hung a ribbon streamer with the letters "W.G.M.S." in gold, a loving tribute of the honor and respect in which Mr. Matthews was held by his friends and co-workers.

(Note: We are grateful to Mrs. R. Francis Hall of Portland, Oregon for this report of the services written in a letter to the Secretary.).

THEY LOVED HIM

The death of Rev. W. A. Matthews is keenly felt among the Indians. Everywhere that Rev. E. M. Machamer of Warm Springs goes in his parish in making calls upon the Indians with respectful, saddened voices they speak of him as their friend. They are very lonely without Mr. Matthews. The two Indian elders at Warm Springs in speaking of Mr. Matthews paid sincere tributes to him. These are given in their own words and with a sweet simplicity.

Elder Elijah Miller, gave this tribute:

"Matthews was good on this Reservation. He stayed l o n g while and teach the people. Once in a while I go up and help him out. Glad to have me there. And then he's taken up where Jesus Christ went — he's taken there is Holy Place—My wishes and desires is that somebody else comes and take his place and stays there. The people goes to Church and listens to Bible and sings. When Mr. Matthews selects a song all children and men sing, that been in school. I pray the Lord somebody in his place, Amen."

Elder Robert Smith said:

"Mr. Matthews was a good man at Simonasho. The best we ever had. He was the best man that ever struck Warm Springs. When I go there he give me good food and a nice bed. He treat me like a son. I'm sorry that he was taken from us."

Another tribute, and this by a man who is not a professed Christian but had attended Church at Simnasho frequently, was given in a conversation with the Missionary:

"Matthews was a good man, a friend to Indians. Sorry he died. Indians they liked him."

"BE STILL AND KNOW"

"An Indian in his preparation for the Sabbath Day services said he made his body very clean from head to foot, and then instead of laughing and chatting idly with his friends—to use his own words—'I sit down and think Jesus until it is time to go'."

INDIAN ARROWS

From Warm Springs — Spring seems to have set in with all its splendor and with it the renewed activity of the Indians. Now is the time for them to get those deer hides made into buckskin. Heretofore, the weather has been too cold to do this sort of work, but now almost every squaw is busy on one or another of the several processes the hides have to go through to become buckskin. We are glad to see this activity for it means that the severest winter the Northwest has had for many years is now history and that the joyous Springtime is not far off. E. W. M.

Have you written the name of Mr. Edward J. Sam (Route 3, Box 403, Yakima, Washington) on Page 16 of your Prayer Cycle? In the March issue of the Women's Missionary Magazine (Page 436) you will see a picture of Mr. and Mrs. Sam and their little daughter, Phyllis Marie.

Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

MAY

Miss Flora Jameson	May 13
Miss Bernice L. Knowles	May 15
Miss Dora Mason	May 16
Miss Nancy Hadley	May 23
Miss Lois D. Kingan	May 23
Miss E. Verna Pillow	May 27
Miss Ray Huffman, R.N.	May 27

INSTRUCTION FOR AMBASSADORS

Your Field (Matt 28:19; Mark 16:15).
Your Message (Acts 10:39; 1 John 1:2).
Your Furnishings (2 Tim. 3:16).
Your Method (1 Cor. 9:22).
Your Backing (Matt. 28:18).
Your Bank Account (2 Cor. 9:8).
Your Check Book (Phil. 4:19).
Your Burden Bearer (1 Pet. 5:7).
Your Traveling Companion (Matt. 28:20).

William M. Strong
in *Sunday School Times.*

EGYPT

All letters from Egypt speak of the unusually cold weather there and the missionaries are hoping to have relief from it very soon for, as one says, "it is most uncomfortable shivering all the time with no arrangements for heating the homes as we have in America." Many of the missionaries are also very sympathetic in receiving news from home about the terrible floods and the suffering of the people in the flooded districts.

The evangelistic missionaries are all back at work again and have been examining the Bible Women's pupils on the lessons of the past months. In some cases they are having the pupils in the Bible Women's Training School spend a time in practice work. There is much work to be done and as the missionaries look ahead they wonder how they can do it all in the few short months before them; there are so many villages that have not been touched this year. During the Moslem feast after Ramadan, which came the middle of December, a missionary and her Bible Woman went one day to visit a village quite far away which they had never visited before. A girl they have known for some time lives there. When she married, she moved to this faraway town and had begged them to go to her there. They thought by going to her and greeting her at this feast time they would gain a good opening. They had hardly stopped the car before a big crowd had gathered and they were greeted most cordially. After eating some feast cakes, they talked to the group gathered around, telling the story of the prodigal son. The young friend was busy all the time putting in remarks to her friends, such as: "Isn't this good teaching? Didn't I tell you that they know the Lord? You must listen and learn from them." When the visitors felt they must go they left gospel portions and had a most cordial invitation to return. This missionary said: "Will you not remember to pray for this small place, that the seed sown in the hearts of the people may bear much fruit?"

There has been an urgent plea from a number of our missionaries for new workers as there are just fourteen evangelistic missionaries at present to keep the stations manned. Hence, in planning for the work, it has been found necessary to take one missionary from the educational work and put her into the evangelistic, and still they will be short of helpers. The educational work is also in a straitened condition. The Mission is asking for six additional evangelistic and educational workers.

The schools have all opened after a short time of vacation and some report increased enrolment. In the Pressly Memorial Institute, Assiut,

the missionaries report over five hundred girls in school. They would have had over twenty more had they offered the full Government course last Fall. They have decided they must do so next Fall in order to keep the Christian girls from going to the Moslem schools; they do not want to lose them from Christian work. In this way they keep a number for at least two more years and many more for a shorter time.

Dr. and Mrs. Finley's two Egyptian daughters at Pressly Memorial Institute.

The Zagazig Girls' School has been crowded with about 250 on the roll. Of these seventy-five were Moslems. Some of the classes are really too full for good work but they have had very little trouble with the Moslem girls taking Bible. On the entrance blanks is a statement that the parent consents to the girl's taking the religious training. Sometimes objection was made but when the parent was told his daughter must either take Bible or go to another school, the blank was signed without exception. One man who sent in his blank had scratched out that sentence. The missionary sent the blank back and told him she could not accept it. The man came to see her and after some conversation wrote the sentence in with his own hand. He has since been back to say he is very pleased with the teaching his children are getting. Once in awhile a child refuses to study her Bible or to learn her memory work and it takes some persuasion to get her to do it. The teachers try to avoid antagonizing the parents and have never had any real trouble, for which they are thankful. This is a very bigoted town and the missionaries are much in prayer about the matter.

We have had a very interesting account of the Fowler Orphanage where Miss Ella Barnes is in charge. She speaks especially of the little school that they have in the orphanage. They have forty-eight in the family and have an enrolment of one hundred in the day school. This includes the members of the Home. In this school they follow the course of study made out for all the Mission schools. There are always some children coming in from the neighborhood. All the teachers are of their own older girls, except the head teacher, who is one who has been with them for many years and understands their problems and likes the girls. A great deal of responsibility has been placed on this head teacher and she is the one who meets the parents. Miss Barnes gave this head teacher instructions not to accept any non-Christian children unless the relatives were willing for them to be taught about Jesus Christ as this is a Christian school and there are so many other schools to which people can send their children. For that reason she feels that they are free to put the emphasis on Christian training without interfering with anyone's religious liberty. The children in the Orphanage are all in good health but all had to be vaccinated not long ago. They had the great joy of seeing seven of their

girls confess their faith in Christ recently. One of the girls was sent to Miss Williamson in Tanta to take kindergarten training and two or three more will be sent next year.

FOWLER ORPHANAGE

Abbassia, Cairo

Miss Barnes and some of her girls, Fowler Orphanage, Abbassia, Cairo

"What's the use?" the Tempter said,
As I lay down with aching head.
"Why wear your life out for those girls?
Those naughty, sickly, friendless girls.
If they were boys, you'd have excuse,
But stupid, worthless, thankless girls.
What's the use? What's the use?"

I tossed, and moaned, and then I wept,
And then I prayed, and then I slept.

Then in my dreams, a sweet voice came,
The voice of Him I long to see.
"Call no deed useless in My Name,
I count that it is done for Me."
Since Christ approves, and points the way
We turn from Earth's confusing whirls,
And strive to serve Him day by day,
By loving precious little girls.

E. M. B.

SUDAN

The Sudan, too, makes a plea for at least one new worker in our Girls' School in Khartum North. The specifications for this educational worker are certainly hard to meet but we hope that before the year is over we may find someone who is ready to fit into the picture. One who works in the kindergarten and with beginners has a most mixed group. There are little four-year-olds whom they expect to have with them for twelve years; there are the little boys who will be with them not more than three years. Then there are the girls who start in when eight to ten years old. Certainly they cannot be put with the kindergarten and they need most concentrated attention for they will likely be in school for two or three years only. The Mission hopes such a new worker will be able to help in outside activities such as programs, etc. The church Christmas programs draw large crowds, as do the school programs, and they are the only occasions when many of those who come hear the gospel message. For this reason such programs take much, much effort. Girl Guides (similar to Camp Fire Girls) have been found most successful in emphasizing many of the more important lessons of real living in a way which is most attractive to the girls. That work, too, takes much time and strength. There is a company of thirty guides now, many being girls who are no longer in school, and it is a fine way to keep in touch with girls outside.

It seems a little late to be writing of Christmas programs but an interesting letter has been received telling that for a number of years the Girls' Boarding School has given a Christmas program, usually a presentation of the Nativity, the form of which varies from year to year. The missionaries ask the Christian Endeavor societies of Khartum and Khartum North to

help; the young men take the part of the Shepherds and the Wise Men and one reads the Scripture portions. Instead of a chorus of school girls only, the teachers, Bible Women, the young men and older girls sing and the choir of angels has a varied personnel from year to year. The girls are usually beautiful in white robes with the joy of worship upon their faces. They have many of the Christian songs in Arabic and these are known by heart by all who sing. The last two years the program was given twice in Khartum North and twice in Khartum and many Moslems as well as Christians heard the message in a most impressive way. There are always gifts for the school children in connection with the Christmas chapel and all enjoy the whole affair, especially seeing the little new girls receive their first dolls and the little boys their first balls. The last few years there has seemed to be just the right number of these toys for their program. Some of the children have so very little at home that they are simply overwhelmed. This year the Sudan had a box of beautiful and useful gifts from the Junior Exhibit. Church members and school children make garments or give some little gift—an orange, a lump of sugar, a piece of soap, etc., for the eighty or more beggars who attend the weekly Sabbath services held in the school yard for them. This missionary says: "From all appearances during the Sabbaths throughout the year, one would think that one garment and one piece of soap are all they have of those commodities during the year."

All are well in Nasir. The clinic work is brisk. The schools have been having their vacations. There is a road from Malakal to Nasir and a Britisher is planning to make it a permanent road. Lorries make the 137 mile trip in from seven to nine hours. He says a touring car could make it in four hours.

ETHIOPIA

According to our latest word from Ethiopia, Mr. Phil West and Rev. Chris Kenneweg are planning to return to Sayo if permission is granted by the Italian authorities. Miss Elizabeth McKibben and Miss Isabel Blair have also applied for entrance to Western Ethiopia. Mrs. Henry has not yet been permitted to enter Addis Ababa, although for many months she has been looking forward to joining her husband.

Here, too, we have pleas for one or more new workers. A doctor and a nurse are especially called for. The workers there at present are carrying on nobly but are in need of help.

Miss Ruth Nichol, who recently returned to Addis Ababa, writes on January 12: "We began our regular school schedule today and so my mind is filled with thoughts of school. I wish you could have seen the joy manifest among some of the old girls who have come back to us. It certainly made my heart glad to see these children so happy. One girl said: 'Just think, this school has been closed for two years!' I was sad at the thought of the fact but I rejoice that in God's grace we have been able to open our schools once again. Today we had thirty girls present and that is certainly splendid for the opening day since time means so little to the Ethiopians. We have accommodations for sixteen boarders; tonight we have thirteen girls in the house and we know of two more who are coming tomorrow. Among our boarders we have three daughters of the former governor of Asmara. He himself came to arrange for the children's coming to school and seemed very pleased with what we offer. Aside from these three girls, all the rest are from middle class or poor families. We feel that we have an unusual opportunity to train Ethiopian girls, as at present there is no other mission school for girls in

Addis Ababa. I am sure even if we had more room we would be taxed to capacity as girls are wanting to go to school as never before.

"We are enlarging our school to some extent but at the present time we have had to put beds in one of the schoolrooms and thus this big room is being used as dormitory, dining room and school room. It is crowded and not at all satisfactory but is all right temporarily. One knows, too, that it is infinitely better than what most of the girls have at home. But with all the joy of opening our school, there is a real element of sadness, too. Many of our former pupils have not come back and we do not even know where they are. Of course this is due to the fact that the school has been closed for so long and to the general confusion in the country which caused many of the people to leave the cities and go out with their families to the country."

Miss Nichol closes her letter by saying it would be so splendid if a new nurse could come out with Mrs. Henry and the children. Let us pray that the way may be opened up for more workers to be sent to Addis Ababa.

INDIA

Dr. Helen Sharp of the Memorial Hospital in Sialkot has received an SOS call from America on account of the serious illness of her father. The Mission and the Board concurred in permitting Dr. Sharp to return at once, one year in advance of her regular furlough time. She left India on February 6 and expected to be home some time during the month of March. She will be much missed in the hospital work as the responsibility was all left with her and the new doctor when Dr. Reba Hunsberger came home on furlough a year ago. However, Dr. Bramson has had much experience in hospital work in India and it is felt that she will be able to carry on for a time alone until Dr. Hunsberger returns to take some of the responsibility.

The missionaries coming to America for furlough are very busy these days getting ready to go home and turning over their work in schools and on the field to their successors. We have not heard the arrangements of many but know that Dr. and Mrs. M. M. Brown and two of the young lady missionaries, Miss Elizabeth McConnell and Miss Addaline Brandon, have definitely arranged their sailings and were leaving Bombay March 25 on SS Tuscania of the Anchor Line. This whole party stops off in Egypt, where they go to visit Dr. and Mrs. Brown's daughter, Mrs. Horace Giffen. Then they plan to visit our mission stations on the way down the Nile, stopping off at Minia, Beni Suef, Cairo, Benha, Tanta, and Alexandria. We are sure there will be great joy to some of this party and much pleasure to all in visiting the stations in Egypt. It is well for our India missionaries to know something of the work of a sister Mission. Then the two young ladies sail from Alexandria on April 15 for Naples, go to Rome and Venice and on to London, where they hope to witness the coronation of King George VI on May 12. They expect to arrive in New York about May 22.

I presume the mail boats have been running from India but very few letters from that country have reached Pittsburgh. We take it for granted the missionaries are well and the work is going on as usual.

Let us all pray that the way may be opened up for many new workers to be sent to these different fields for they all need new recruits to carry on the very important but difficult work.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

I READ

That four million dollars is the amount the National Distillers Products Corporation are expecting to spend for advertising in 1937, a ten per cent increase over 1936 . . . . we have expended millions upon millions for relief in the past three years and the liquor traffic has received as much and over in the same period . . . . an increase of 31 per cent in the consumption of domestic and imported distilled and rectified spirits and wines was reported by the Treasury Department for the fiscal year ending December 15 . . . . 1,350,000 girls are "hostesses" in repeal taverns . . . . 37,000 highway deaths are reported by the National Safety Council, 1,500 more in 1936 than in 1935 . . . . deaths by all manner of accidents total 110,000 . . . . deaths in the home by accident number 7,500. . . .

That the national turnover from gambling in 1936 was estimated at six and one-half billion dollars . . . . the cost of celebrating the New Year in New York City alone was ten million dollars and more . . . . one hundred and ninety-five tons of marihuana (growing plants, bulk and cigarettes) was confiscated and destroyed by state officers in the past year according to the Commissioner of Narcotics . . . . a woman was arrested in Chicago who had converted her apartment into a marihuana smoking den for school boys aged from fourteen to eighteen . . . . on November 24, $15,000,000 worth of heroin was destroyed, the greatest mass destruction in history.

That in the November election the drys won 1054 victories in counties, cities and townships of 18 out of 21 states . . . . more than sixty radio stations from coast to coast now present temperance broadcasts on regular schedules . . . . approximately forty stations are releasing a new feature called "repeal news flashes," prepared by the National Voice . . . . the Woman's Christian Temperance Union is collecting a Million-Dollar Fund which will be used for a comprehensive educational program of Alcohol Education which will include not only Schools of Alcohol Education but also the promotion of the same education through motion pictures, newspaper advertising, radio programs, printed matter, road signs, posters and the setting up of a Research Library of authentic data.

NEW LEAFLETS

Take a Stand, Not a Chance (Gambling).

Dressing for the Cocktail Lounge.

Who is Responsible? (The Christian Woman's Responsibility in the Liquor Traffic.)

One Hundred and Fifty Years At Grips With the Liquor Traffic. (A Short History.)

These leaflets are free for postage within the denomination. All others please order them through the Woman's Christian Temperance Union, 220 Pine St., Harrisburg, Pa., or National Headquarters of the same organization, Evanston, Illinois.

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

We are able to make announcement of the adult study books for 1937-1938 as follows:

FOREIGN—*Mecca and Beyond,* Cloth, $1.00; Paper, 50c. Ready now.
What Is This Moslem World, Cloth, $1.00; Paper, 60c. This book promised late in March.

HOME—*Remaking Rural America,* Cloth, $1.00; Paper, 60c. Promised for May.

You will please note that the title of the Home book is not *Adventuring with the Rural Church* as announced in the Program Calendar, but has been changed on going to press to that printed above. We should be able to announce the Junior studies in the next Magazine.

READING COURSE

The Blue Seals are ready for those who have completed the second year of the Reading Course. Orders should come to the Literature Department through the local and presbyterial literature secretaries. These seals are free. The Reading List for 1937-1938 will be printed in the May Magazine.

PRAYER CYCLE

Please make these corrections in your Cycle: On Twenty-first Day, under Pasrur, add, *Educational—Girls' Boarding School—Miss Dora B. Whitely;* on Twenty-second Day, under Furlough, add, *Miss Addaline Brandon.* We sincerely regret there have been these inexcusable ommissions and are grateful to have had them called to our attention.

FOR MAY PROGRAMS

A Visit to My Old Home, 3c

The Higher Education of Girls in Egypt, 3c.

Miss Ella O. Kyle, Blazer of New Trails, 5c.

One Hundred Years Service in Egypt, 10c.

The Pathway of the Pioneers and the Present Highway of Opportunity in Egypt, 5c.

HOME MISSIONS—OUR SABBATH

(Continued from page 492)

is for the most part given to opportunity for rest, reading and writing. A "Quiet Hour" is observed and in favorable weather hikes are frequently enjoyed. A teacher accompanies each group and as they roam the hills and climb the cliffs much is learned of the wonder of creation and the beauty of nature.

At six-thirty two groups assemble —the Intermediates and the YPCU, both sponsored by members of the Workers' group. Unusual interest and enthusiasm are being exhibited this year through mission study, prayer groups, social activities and an effort to raise a fund whereby delegates may be sent to the National convention at New Concord.

The evening preaching service is less formal than that of the morning. There is an extended praise and prayer service followed by a message of an evangelistic nature. As the Gospel message is presented one wonders how any unrepentant heart can fail to respond and to give the Master entrance.

And so we come to the end of a full and happy day, refreshed physically and spiritually and conscious that the Sabbath is the "Day of all the week the best, emblem of Eternal Rest."—*Frenchburg Reporter.*

Tributes

MRS. JOSEPH KYLE

The Women's Missionary Society of the First United Presbyterian Church of St. Louis, desires to pay loving tribute to the memory of (Mrs. Joseph) Marion B. Kyle, who entered eternal life January 8, 1937.

Mrs. Kyle's life radiated her devotion to her Lord and Saviour, and her lovable qualities and sterling Christian character, manifested in every phase of her daily life, endeared her to us all.

Her devoted study of the Bible bore rich fruit in her life; she was ever helpful in her wise counsel and we feel our lives have been enrichd by our association with her. Her service to her church began early in life and continued to the end.

For sixteen years she has been a faithful member of our Society and we feel that no tribute in words can express the loss that is caused by the passing of so inspiring a member.

We extend our deep sympathy to her loved ones and commend them to the loving care of our Saviour whom she loved and served.

Mrs. Robert Rutledge,
Mrs. F. G. Rhoades,
Mrs. George Schoenberger.

MRS. W. W. WILLIS

The members of the Missionary Societies of Rocky Springs Church, New Galilee, Pa., desire to pay tribute to the memory of Mrs. W. W. Willis, our pastor's wife, who was called to her heavenly home suddenly, December 25, 1936.

Mrs. Willis was very earnest in missionary work, being a life member of the W. G. M. S. She served six years as president of the Senior Society, was leader of the Juniors for five years, and organized the "Emma Dean Anderson Circle." She was also superintendent of the Children's Department of the Sabbath School.

Mrs. Willis was a sincere Christian, a loving and devoted wife, a willing and efficient leader and a loyal friend. She left a beautiful Christian example for us to follow. We shall miss her presence among us; but "Precious in God's sight is His saint's death."

We offer our sympathy to her family and loved ones and commend them to the Saviour whom she loved and served.

Committee.

MRS. JAMES A. SCURRAH

The Women's Missionary Society of the First United Presbyterian Church of Royal Oak, Michigan wishes to pay loving tribute to the memory of Mrs. James A. Scurrah who was called home January 7th, 1937.

Her radiant personality, her many lovable qualities and her sterling Christian character manifested in every phase of her daily life, endeared her to all.

As an officer of the Missionary Society and as a teacher in the Bible School, she faithfully and cheerfully performed each task.

We extend to her family our deepest sympathy, and commend them to the loving Saviour, whom she loved and served.

Committee,
Mrs. True Hayford,
Mrs. Joseph H. Tomlinson,
Mrs. Harry B. Rhine.

The Pastor of the Church, Rev. Harry B. Rhine, joins in this tribute.

MRS. MATILDA GILLESPIE MOORE

The Women's Missionary Society of Neil Avenue U. P. Church, Columbus, Ohio, desires to pay a tribute of love and appreciation to the memory of Mrs. Matilda Gillespie Moore, who was called to her eternal home January 24, 1937.

Mrs. Moore was a Life Member of the Missionary Society. She had been a patient sufferer in her declining years, manifesting her Christian faith in Him, who doeth all things well.

We wish to extend our sympathy to her daughter, Mrs. Mary Smith and family, and commend them to the Comforter in the hour of need.

Mrs. Margaret Smith,
Mrs. H. R. Karnes,
Mrs. Myrtle McLackey.

MRS. SARA JANE GRAHAM

As members of the Woman's Missionary Society and Bible Class of Somonauk United Presbyterian Church we pay a tribute of love and respect to the memory of Mrs. Sara Jane Graham who was called to her eternal home November 3, 1936.

We bear testimony of her generous giving for the work in our mission fields, both at home and abroad, and her willingness, at all times, to help those in need.

To her loved ones we extend our sincerest sympathy, and commend them to Him who gives comfort in time of trouble.

"And I heard a voice from Heaven saying unto me, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Mrs. Ward McAllister,
Mrs. L. R. Randles,
Mrs. Bessie Gilbert.

MRS. NETTIE RANDLES

A little more than a year ago the Woman's Missionary Society of the Somonauk United Presbyterian Church, was unexpec-

tedly called upon to part with one of its most faithful members, Mrs. Nettie Randles. Her quiet unassuming service for her Lord made her place a very important one, and in her passing we lost a most faithful member and friend. We can testify to her faithful attendance and hearty support of all church and missionary activities. Her deep interest in all the work of the kingdom was an inspiration. Her knowledge and understanding of the Word of God, the strength of her convictions and her love for the house of the Lord, will leave an impression on the lives of all with whom she came in contact.

We hold dear the memory of her sincere sympathy and loving words of helpfulness in times of sorrow. "Precious in the sight of the Lord is the death of His saints."

Mrs. R. J. McAllister,
Mrs. Bessie Gilbert,
Mrs. Wells E. Fay.

MRS. W. G. ANDERSON

In loving memory of Mrs. Martha McCreadie Anderson, who entered her Heavenly home November 25, 1936.

The Women's Missionary Society and the Mary and Martha Bible Class of the Emsworth United Presbyterian Church wish to pay tribute to her splendid motherhood, to her faithful Christian life in the community and to her unswerving loyalty to God's House.

Her quiet unassuming manner endeared her to all. "None knew her but to love her, none named her but to praise."

To the bereaved husband, daughter, sons and grandchildren we extend our sincere sympathy and commend them to the "Great Comforter" Whose love never faileth.

Committee.

MRS. A. B. CARTER

The Women's Missionary Society of the Second U. P. Church of Mercer, Pa., desires to pay a tribute of love and esteem to the memory of Mrs. A. B. Carter, who was called home November 29, 1936. She was quiet and unassuming and most devoted to her church.

Many months of physical weakness and suffering were borne with Christian cheerfulness and fortitude. To the two daughters we extend our sincere sympathy.

MRS. MILLIE KORB STEWART

On Saturday, November 28, 1936, Mrs. Millie Korb Stewart, age 39 years, wife of Elder Clinton H. Stewart, of the Sherwood United Presbyterian Church, Philadelphia, Pa., was called to her heavenly home. She was a devoted and loving wife and mother, a sincere Christian and a faithful friend. Although young in years, her influence was felt in the Church and community. The Blanche H. Anderson Missionary Society especially feels her loss, and desires to place upon record this appreciation of her love and service.

Mrs. Mills J. Taylor
Mrs. John A. Crawford

MISS ELIZABETH LOVE

Miss Elizabeth Love, the last surviving charter member of the Seventh U. P. Congregation, N. S., Pittsburgh, Pa., was called by her Master to a higher service, December 16th, at the age of 92.

Miss Love's life was a beautiful example of Christian fortitude and steadfast faith. She was a member of the Women's Missionary Society, a life member of the W.G.M.S. and the Berean Bible Class.

Her faith was the simple faith described by John G. Whittier, "Before me, even as behind, God is, and all is well."

Committee.

MRS. JANET RAMSEY MEEDER
MRS. ANNA McFEATERS

The Woman's Missionary Society of White Oak Springs, Butler Presbytery, wishes to pay a tribute of love and esteem to the memory of Mrs. Janet Ramsey Meeder and Mrs. Anna McFeaters. Both passed away on the same day, December 27, 1936.

They will both be greatly missed in their own homes and in the church and community.

We commend to their families the same trust in Christ as was manifested in the life of their departed dear ones.

Mrs. P. C. Anderson,
Mrs. C. R. Lobaugh,
Committee.

MRS. DAVID KITCH
MRS. EVA BEAN

The Woman's Missionary Society and the Dorcas Class of the United Presbyterian Church of Greenville, Pa., wish to offer this tribute of love and respect to the memory of Mrs. Eva Bean, who was called to her reward July third (1936) and Mrs. David Kitch, who answered the call November fifteenth.

Now, we know that a voice is saying, "Well done thou good and faithful servant, come and I will give you rest from your labors."

We will miss their warm greetings, and their hearty cooperation in class and so-

ciety work. We will never forget their strong faith and courage.

We express our sympathy to their loved ones and friends and pray they may have the consolation Christ alone can give.

Mrs. J. Mahan,
Mrs. E. Ash
Committee.

HELOISE WELSH BEDILLION

We, the members of the Ora Haft Missionary Society, of the Houston U. P. Church, Houston, Pa., wish to pay a tribute of love and respect to the memory of Heloise Welsh Bedillion, who on Sabbath evening, November 29, 1936, was called from her earthly home to receive the crown of glory which the Heavenly Father has promised to those that love him.

She was an active member and an earnest worker in the society. She was faithfully filling the office of Efficiency Secretary at the time of her death.

She loved to do her Master's work and her willing service bore testimony in a Bible playlet, written by her and presented by members of the Y.P.C.U. in the Houston U. P. Church, on the evening of her death. Her amiable disposition was proof of her true Christian character; she was kind, cheerful and friendly. In her wide circle of acquaintances, every one who knew her was her friend.

We will miss her presence but rejoice in the thought that she has entered upon a higher service.

To her parents, we extend our heartfelt sympathy and commend them to the care of the Saviour whom she loved and served.

O. H. M. S.
Flora Cowan,
Alice Paul,
May Arnold,
Committee.

MRS. RALPH LUKENS

The members of the Women's Missionary Society and the Berean Bible Class of the West Side United Presbyterian Church of Monmouth, Illinois, wish to pay this tribute of love and respect to the memory of our co-worker and friend Mrs. Ralph Lukens who was called to her heavenly home on November 30th, 1936.

She was a most earnest, sincere and faithful Christian. The influence of her life will ever be an inspiration. Now that the silver cord has been loosed and her soul has returned to the God who gave it, we rejoice in the Christian faith that filled the life of our dear friend. And the eternity of bliss with the Master whom she loved and served is hers—"Precious in the sight of the Lord is the homecoming of his loved ones."

We extend to her family our sincere sympathy and desire that a copy of these resolutions be sent to them and a copy to the Missionary Magazine, also a copy spread upon the minutes of our Society.

Committee,
Mrs. Ralph McKee,
Mrs. F. A. Martin,
Mrs. L. H. Connerly.

MISS CARRIE McKEE

Just before the Christmas season of joy and happiness, Miss Carrie McKee, Bloomville, N. Y., was called to her reward. In her death, the W.M.S. of Gilchrist Memorrial Church, Kortright, lost one whom it esteemed very highly as a devoted friend, loyal worker, a woman of true and honest purpose, and with an ever active zeal in the cause of Christ.

During her active years, Miss McKee was employed as a nurse and in this useful service, she never lost an opportunity to win a soul for the Kingdom. Although suffering from an incurable disease for several years, she endured pain with patience and fortitude, accepting it as evidence of the love of God preparing her for the life beyond. We count it a blessing to have known her and to have labored with her in the Missionary Society.

Committee,
Mrs. Robert Doonan,
Mrs. William Lee,
Mrs. George L. Burdick.

MRS. HARTWELL TODD

We, the members of the Woman's Missionary Society of the United Presbyterian Church of Rock Prairie, Wisconsin, desire to pay a tribute of love and respect to the memory of one of its oldest and most loyal members, Mrs. Hartwell Todd.

On December 27, 1936 just at the close of day her spirit slipped away to meet her Master and her aged parents for whom she so lovingly cared during their declining years.

Her service to her church began early in life and continued to the end; and during the many months of intense suffering her interest in the Missionary Society never waned.

Her zeal in the Master's service, her hospitality and generosity were strong traits of her character. She endeared herself to many through her kindness to the sick and lonely, as she took them into her home and shared with them anything she had.

She faced the coming of death with true Christian faith and hope, and expressed sorrow for the dear loved ones left to go on without her. To them we extend our deepest sympathy.

Mrs. D. J. McLay,
Mrs. Leslie W. Godfrey.

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA—FROM NOVEMBER 1, 1936 TO FEBRUARY 27, 1937

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isaiah	Temperance	New World	Legacies	Miscellaneous	TOTAL
Albany																			
Allegheny	1128.00	1913.00	538.00	244.00	486.00	152.00	6.00	91.00	154.00					28.00	56.00				4796.00
Argyle	3.00	397.00	279.00	4.00	4.00	3.00		5.00	3.00	155.00				4.00	3.00				706.55
Arkansas Valley	3.00	279.00	3.00	3.00	3.00	3.00	10.00	27.00	3.00	.35					2.00				336.35
Beaver Valley	122.00	328.00	132.00	30.00	62.00	14.00		10.00	26.00	21.00				25.00	11.00			6.00	787.00
Big Spring	24.00	152.18	30.00	11.00	11.00	2.00			2.00	3.00			3.00		1.00				239.18
Boston	53.00	200.00																	253.00
Butler	129.50	182.00	162.00	36.00	48.00	13.00		30.00	32.00		16.00	16.00	15.00	22.00	15.00				716.50
Caledonia	69.00	288.00	64.00	15.00	42.00	4.00	2.00	50.00	5.00						5.00				544.00
Cedar Rapids	2.00	122.00	2.00	2.00	7.00								1.00						136.00
Chartiers		523.00	121.00	16.00	17.00	21.00	3.00	42.00	20.00	4.00	1.00	1.00	1.00	16.00	17.00				803.00
Chicago	92.40	244.75	48.00	28.00	44.00	4.00	18.00	32.00	16.00	1.75	6.00	10.00	7.00	3.00	7.00				561.90
Cleveland	107.00	180.00	93.00	36.00	27.00	27.00		74.00	25.00		5.00			7.75	18.00				599.75
College Springs																			
Colorado	58.00	198.00	33.00	6.00	6.00	3.00	1.00	15.00	3.00	1.00	6.00			6.00	3.00				339.00
Concordia	2.00		2.00	2.00	2.00	1.00			3.00	1.00				1.00	1.00				15.00
Conemaugh	5.00	270.00	5.00	4.00	6.00	4.00	11.00	22.00	3.00	3.40	5.00			1.00	5.00		279.00		623.40
Delaware		350.00	9.00	4.00	5.00		5.00	8.00											381.00
Des Moines																			
Detroit	144.00	80.00	123.00	32.00	33.00	29.00	8.22	24.00	23.00	2.20				11.00	19.00				528.42
Hudson	36.00	422.00	10.00	13.00	18.00	5.00			7.00	3.00				1.00	15.00			4.50	534.50
Idaho	5.00	8.00	5.00	2.00	2.00	1.00			2.00	1.00				2.45	2.00				30.45
Illinois Southern	37.00	326.00	24.00	29.00	27.00	10.00	8.00	14.00	9.00					12.00					496.00
Indiana	19.00	100.00	12.00	3.00	13.00	3.00		20.00	3.00		2.00	2.00			2.00				179.00
Kansas City	68.00	330.00	32.00	16.00	16.00	9.00		17.00	9.00		3.00			7.00	4.00				511.00
Keokuk	9.00	305.00	55.00	4.00	4.00	2.00			2.00	3.00				4.00	2.00				390.00
Kiskiminetas	15.00	5.00	15.00	15.00	10.00			30.00	5.00	1.00	21.00			1.00	5.00				123.00
Lake	12.00	112.00	17.00	5.00	5.00	1.00			1.00						8.00				161.00
Los Angeles	40.00		40.00	7.00	1.00	2.00	7.00		1.00						1.00				99.00
Mansfield	40.00	69.00	38.00	23.00	20.00	13.00		5.00	17.00	1.00	2.00	2.00	5.00	2.00	13.00				250.00
Mercer		295.85																	295.85
Monmouth	4.00	145.00	24.00	9.00	96.00	3.00		20.00	6.00					1.00	3.00				311.00
Monongahela	398.00	3359.00	757.00	195.00	266.00	40.60		15.00	45.00					39.00	40.00				5154.00
Muskingum	15.00	296.00	30.00	11.00	13.00	8.00		15.00	9.00	5.33				3.65	11.00				416.98
Nebraska	15.00	124.00	7.00	2.00	6.00	5.00			3.00	2.00				1.00	3.00				168.00
New York			2.00																2.00
Ohio First	7.00	250.00	30.00	7.00	8.00	3.00		12.00	5.00		2.00			2.00	3.00				329.00
Ohio Northwestern																			
Oklahoma	30.00	60.00	24.00	5.00	3.00	3.00			3.00										128.00

Oregon	10.00	170.00	5.00					7.00	6.00	7.00				1.00	3.00				209.00
Philadelphia	20.00	250.00	210.00	16.00	35.00	10.00		50.00		8.00				5.00	4.00				608.00
Puget Sound		215.00																	215.00
Rock Island	22.00	40.50	33.00	2.00	6.00		1.50	19.00						1.00					125.00
San Francisco	19.00	130.00	20.00	19.00	18.00	8.00	2.00	10.00	9.00					5.00	7.00				247.00
Spokane	22.00	21.00	7.00	5.00	9.00	2.00			2.00						3.00				71.00
Steubenville	100.00	218.00	39.00	5.00	18.00			33.00											413.00
Tennesese																			
Uncompahgre	10.00	20.00	10.00	4.00						1.00									45.00
Vermont																			
Westmoreland	141.00	697.00	170.00	53.00	74.00	53.00	15.00	11.00	71.00	23.00				19.00	24.00				1351.00
Wheeling	11.00	48.00	36.00		39.00			4.00		3.00				3.00					144.00
Wisconsin		113.00																	113.00
Xenia	63.00	242.00	42.00	34.00	21.00	18.00		25.00	19.00	11.00	5.00			5.00	19.00				504.00
Warm Spring Cong.	6.00		6.00	7.98	6.66														26.64
Avalon Cong.		180.00																	180.00
Boulevard Sabbath School		186.53																	186.53
First Los Angeles Cong.		264.00																	264.00
Ezel Cong.			50.00																50.00
Frenchburg Cong.			366.25																366.25
New Wlmgtn. W.&Y.W.M.S.		56.33																	56.33
Marissa Cong.		490.00																	490.00
Norris Square Sab. School		180.00																	180.00
Rochester, N.Y., Cong.&S.S.		186.66																	186.66
Valencia Cong		138.00																	138.00
Walton Sabbath School		100.00																	100.00
The Woods Sisters		519.00																	519.00
Morgan Co. School Board			462.00																462.00
Menefee Co. School Board			1824.80																1824.80
Annuities																		6900.00	6900.00
Parsonage Repayments						5605.44													5605.44
Pension Fund Income																		2205.00	2205.00
Retd. on Loan Investmts.																		7591.00	7591.00
India Equipment																		65.31	65.31
Investment Income																		12893.36	12893.36
Interest	7.23					60.00				1096.49								34.83	1198.55
Est. Mrs. Anna R. Tedford																65.00			65.00
Est. Mrs. Martha E. Nelson																143.24			143.24
Est. of Anna Johnson																287.60			287.60
Est. of Bella Houston																3.58			3.58
Est. of Mary Porter Kyle																55.09			55.09
Christiana C. Thompson, dec'd																450.00			450.00
McAuley Payments																		60.00	60.00
Mrs. Lockhart Mason Fund																	178.66		178.66
Refunds	129.88		464.20	112.50		137.59													844.17
Individuals, Classes, etc.	643.51	453.86	377.00	362.50	440.00	49.40	72.55	10.00	15.00										2423.82
	3896.52	16832.66	6888.25	1439.98	1977.66	6331.43	170.27	747.00	567.00	1205.07	74.00	31.00	32.00	227.85	347.00	178.66	1283.51	29760.00	71989.86

MRS. J. B. HILL, Treasurer,
1581 Denniston Avenue,
Pittsburgh, Pa.

PARSONAGE COLLECTIONS

October 1, 1936 to February 1, 1937

North Hill, Akron, Ohio	$ 40.00
Green Lake, Seattle, Wash. (Final Payment)	72.53
Brown Avenue, Erie, Pa.	158.96
Reed Memorial, Lyndhurst, N. J.	96.67
Olympia, Wash.	100.00
Kenton, Portland, Ore.	90.00
Richmond, Ohio	100.00
Auburn Heights, Mich.	111.10
Fairmont Park, Canton, Ohio	71.57
Corsicana, Texas	138.90
Woodruff Avenue, Indianapolis, Indiana	69.04
Kenmore, N. Y.	160.00
West 44th Street, New York (Interest Only)	120.00
Warrendale, Pa.	94.17
South Omaha, Nebr.	83.26
Tulsa, Okla. (Final Payment)	180.12
San Jose, Calif.	148.50
Second San Francisco, Calif.	154.68
Ingram, Pa.	148.00
Harmarville, Pa.	70.04
Morgan Hill, Calif.	99.90
Second Cleveland, Ohio	150.00
Olathe, Colo.	500.00
Crafton Heights, Pa.	154.67
First Toledo, Ohio	25.00
Reedurban, Ohio	15.00
Superior, Nebr.	53.01
West View, Pittsburgh, Pa.	164.34
Wilmington, Delaware	299.04
Boliver, Pa.	125.00
Granger, Wash.	75.00
Allenside, Akron, Ohio	75.00
Girls' College, Cairo, Egypt	901.42
Woodville, Pa.	50.00
Beverly Heights, Pittsburgh, Pa.	154.67
Freeport, Pa.	111.00
Culver City, Calif.	75.00
Brownlee Woods, Youngstown, Ohio	75.00
Slovak Calvinist, Lakewood, Ohio	105.95
York, Pa.	68.90
Shedd, Oregon	100.00
Kenton, Ohio	25.00
Elyria, Ohio	30.00
Leetsdale, Pa.	25.00
La Crosse, Kansas, (Donation)	49.40
Total	$5,714.84

MISCELLANEOUS GIFTS

November 1 to February 27

First Denver W. M. S.	$ 47.55
Simnasho Rent	75.00
Third New Castle Cong.	25.00
Slippery Rock Women's Bible Class	41.00
Detroit Women's Friendly Bible Class	12.00
Christine M. Hutton Missionary Society	10.00
Poland Avenue Congregation	5.00
Zonie Beamer	75.00
R. Elizabeth Milligan	10.00
Ezel School	32.00
Mr. and Mrs. T. J. Means	15.00
Wellsville Congregation	10.33
Mrs. M. J. Crabbe	10.00
Warm Springs Rent	2.50
R. M. Dinsmore	20.00
Ida Woods	50.00
Oakland Congregation	7.53
Toronto Congregation	30.00
Fort Morgan Congregation	5.00
Mrs. D. C. Littell	5.00
Laura J. Bruce	5.00
La Crosse, Kansas, Missionary Society	49.40
Minnie Beatty	100.00
Robinson Run Congregation	4.45
John C. Park	50.00
Dorcas Class	10.00
Ella Montgomery	10.00
Margaret A. Bell	100.00
Valencia Congregation	20.00
Topeka Congregation	11.06
Canonsburg Primary Department	25.00
Connellsville Congregation	30.00
Donora Bible Class	50.00
Total	$2,423.82

QUESTIONNAIRE

1. A gold pen—From whence did it come?
2. Who was appointed to "quell youth" and later became their patron saint?
3. Who is the "lone she-eagle" of Egypt?
4. What percentage of the students in the Egyptian University are girls?
5. Why do not all college girls in Egypt make equally happy marriages?
6. Who is the Chief of the Egyptian Boy Scouts?
7. What can penetrate walls of prejudice where no other witness can be borne?
8. What missionary could meditate and pray while the train "tooted"?
9. How did one missionary acquire "two daughters"?
10. Who asked "Is there a curse over our country"?
11. An impromptu service after a rain—Where?
12. Where did school girls make the Christmas candy and bake the cakes for the family?
13. Where is there an old-fashioned observance of the Sabbath Day?
14. Who will attend the Coronation of the King of England?
15. What plan is there to increase subscriptions to the Magazine this Jubilee year?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

•Miss Emma Dean Anderson, 1881 — Chakwal, North India
••Mrs. W. T. Anderson — Sialkot City
Miss Ruth Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Roma B. Beatty, 1909 — Pasrur
Miss Hazel Bennett, 1908 — Gujranwala
Miss Lois Boyd, 1918 — Sangla Hill
Dr. Anna Bramson, 1936 — Sialkot City
Miss N. Addaline Brandon, 1931 — Lyallpur
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Betsy Fleming, 1918 — Sargodha
Miss Ella M. Gordon, 1893 — Campbellpur
Miss Vida J. Graham, 1922 — Pathankot
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Kate A. Hill, 1896 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Sarah Jane Lamont, 1928 — Lyallpur
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 — Zafarwal
Miss Lillian A. McConnell, 1902 — Abbottabad
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Margaret L. Murdoch, 1924 — Campbellpur
Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Gujranwala
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Rose Shereda, 1928 — Sargodha
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Rawalpindi
Ruth A. Warnock, 1918, 1936 — Taxila
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

• Retired; (••) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie E. Beatty, 1912 — % A. R. Bartley, R. D. 1, Karns City Pa.
Miss Rebecca Jean Black, 1921 — Petrolia, Pa.
Miss Theresa I. Brownlee, 1922 — % Mrs. D. J. Brownlee, Fowler, Kansas
Miss Margaret Fehlman, 1913 — Crown Point, Indiana
Miss Eva M. Hewitt, 1930 — Hillsboro, N. Dakota
Miss Janette Howland, 1921 — Walton, N. Y.
Miss Reba C. Hunsberger, M.D., 1921 — 6142 Wayne Ave., Philadelphia, Pa.
Miss Olive Laing, 1912 — 46 N. Duane Ave., Crafton, Pittsburgh, Pa.
Miss Marian T. Peterson, 1930 — 235 E. 49th St., New York City
Miss Helen C. Sharp, M.D., 1932 — 620½ N. Broadway, Pittsburg, Kansas

RETIRED

Miss Mary A. Lawrence, 1893 — % Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, N.R., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Minnehaha Finney, 1894 — Mansura
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Tanta
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Mansura
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

Miss Mary F. Dawson, 1922 — Pullman, Wash.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Helen J. Martin, 1915 — 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 — 226 Edgewood Rd., Asheville, N. C.
Miss Frances Patton, 1922 — Sparta, Ill.
Miss Helen M. Walker, 1930 — 517 Linden St., Ann Arbor, Mich.
Miss Laura B. Walker, 1904 — 1109 McClure St., Munhall, Pa.

THE SUDAN

Miss Una Cole, 1918 — Khartum, North
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1936 — Khartum North
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Mary E. Cole, 1919 — % E. B. Kinne, Barnard, Mo.
Miss Elsie E. Grove, 1912 — Caroline Blvd., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911 — Lenox, Ia.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(C-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. C. C. Adams ..... Cairo
*Rev. J. R. Alexander, D.D. ..... Assiut
Dr. and Mrs. E. M. Bailey ..... Minia
Dr. and Mrs. E. E. Elder ..... Cairo
Dr. and Mrs. W. T. Fairman ..... Cairo
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. W. P. Gilmor ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
Rev. and Mrs. F. D. Henderson ..... Assiut
*Dr. and Mrs. L. M. Henry ..... Assiut
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. W. B. Jamison ..... Tanta
Rev. and Mrs. H. E. Kelsey ..... Tanta
Dr. and Mrs. C. A. Laughead ..... Assiut
Dr. F. C. McClanahan ..... Assiut
Dr. and Mrs. N. D. McClanahan ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Dr. and Mrs. W. T. Moore ..... Tanta
Dr. and Mrs. H. E. Philips ..... Alexandria
Dr. and Mrs. W. H. Reed ..... Beni Suef
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut
Dr. and Mrs. F. S. Thompson ..... Assiut

ON FURLOUGH

Dr. and Mrs. J. W. Acheson ..... Lowrie Hall, Ridge Ave., N. S., Pittsburgh, Pa.
Rev. and Mrs. J. M. Baird ..... 3810 10th St., Des Moines, Iowa
Rev. and Mrs. Dalton Galloway ..... 608 E. University St., Wooster, Ohio
Rev. and Mrs. L. A. Gordon ..... 120 N. Portland Ave., Youngstown, Ohio
*Rev. S. G. Hart, D.D. ..... New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson ..... 218 E. Vine St., Oxford, Ohio
Mrs. F. C. McClanahan ..... New Concord, O.
Prof. and Mrs. M. C. McFeeters ..... New Concord, O.
Mr. and Mrs. W. W. Nolin ..... 2134 46th Ave., S. W., Seattle, Wash.
Dr. and Mrs. C. A. Owen ..... 618 S. 2nd Ave., Washington, Iowa

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter ..... Rawalpindi
Rev. and Mrs. J. C. Alter ..... Zafarwal
Rev. James D. Brown ..... Sargodha
Rev. J. G. Campbell, D.D. ..... Pasrur
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. J. C. Heinrich ..... Martinpur, Sheikhupura District
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. W. H. Merriam ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Dr. and Mrs. S. C. Picken ..... Sargodha
Miss Gwynaeth R. Porter, R.N. ..... Taxila
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Rev. and Mrs. J. H. Stewart ..... Campbellpur
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

ON FURLOUGH

Dr. and Mrs. M. M. Brown ..... 500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. G. Campbell ..... 602 University St., Wooster, Ohio
Dr. and Mrs. H. C. Chambers ..... 8 S. Sacramento Ave., Ventnor, N. J.
Rev. and Mrs. E. V. Clements ..... % C. G. Matthews, Canonsburg, Pa.
*Rev. and Mrs. O. Crowe ..... New Wilmington, Pa.
Prof. and Mrs. W. J. Downs ..... 5825 Maryland Ave., Chicago, Ill.
*Rev. D. R. Gordon, D.D. ..... 332 Carroll Park, W. Long Beach, Cal.
Rev. and Mrs. J. A. McArthur ..... 220 E. Chillicothe Ave., Bellefontaine, Ohio
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. W. H. Merriam, 500 E. Archer St., ... Monmouth, Ill.
Rev. and Mrs. P. A. Miller ..... 6820 Ventnor Ave., Ventnor, N. J.
Mr. and Mrs. C. C. Millson ..... Crawfordsville, Iowa
Rev. and Mrs. Hugh M. Milne ..... % Mrs. John A. Jongewaard, Ames, Iowa
*Dr. and Mrs. E. L. Porter ..... 541 Spring St., Wooster, Ohio
Rev. and Mrs. W. H. Ross ..... 488 N. Broadway, Sterling, Kans.
Rev. and Mrs. Wm. Sutherland ..... 200 College Ave., Fresno, Cal.

THE SUDAN

Rev. and Mrs. W. D. McClure ..... Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Rev. and Mrs. Glenn P. Reed ..... Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields ..... Khartum
Dr. and Mrs. P. J. Smith ..... Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

ON FURLOUGH

Rev. and Mrs. W. J. Adair ..... 1855 North St., Chehalis, Wash.
Rev. and Mrs. J. L. Anderson ..... 85 Sherman St., Hartford, Conn.
Rev. and Mrs. Leander Finley ..... Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. J. A. Heasty ..... Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash ..... New Wilmington, Pa.

ETHIOPIA

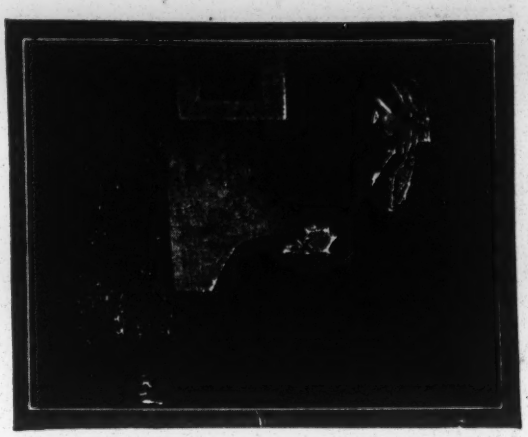
Dr. and Mrs. John A. Cremer ..... Addis Ababa
Rev. Duncan C. Henry ..... Addis Ababa
Rev. and Mrs. C. F. Kenneweg ..... Khartum, Sudan
Mr. and Mrs. Phil R. West ..... Khartum, Sudan

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan ..... 418 W. 6th Ave., Columbus, Ohio
Dr. and Mrs. V. F. Dougherty ..... 401 E. 10th St., Oklahoma City, Okla.
Mrs. Duncan C. Henry ..... New Wilmington, Pa.
Mr. and Mrs. Fred L. Russell ..... 504 N. 47th St., Seattle, Wash.

(*) Retired from active service.

A LITTLE TIME APART



MEMORIES

A mother's knee is a blessed place
To learn to pray—
The altar where one first commits
To God his way.

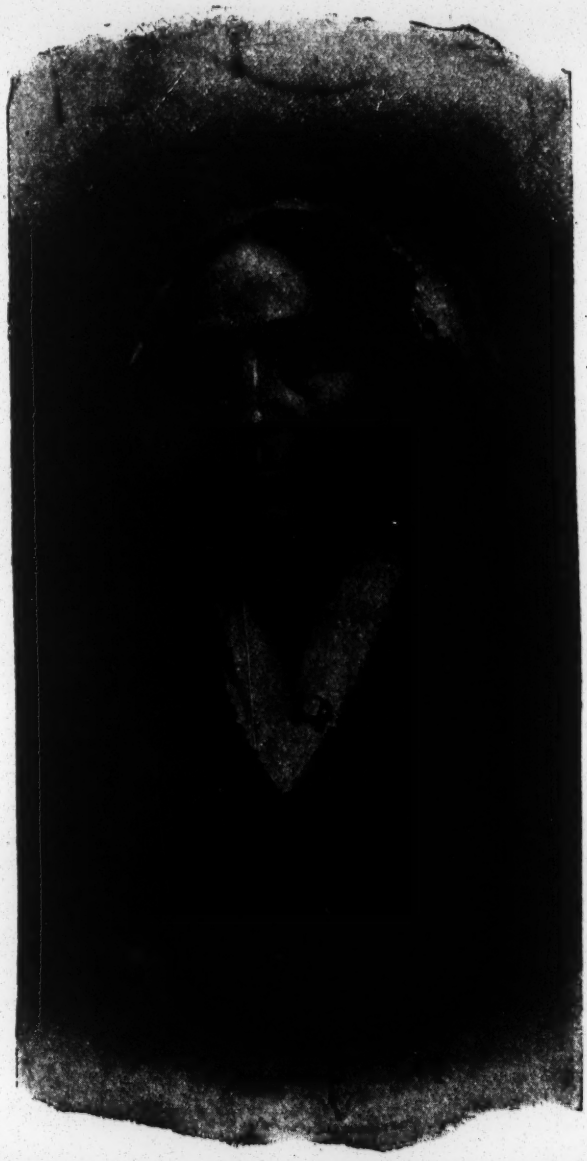
A mother's love is a happy way
To banish tears—
A refuge dear from many hurts
And childhood's fears.

A mother's voice is a memory
That lingers long—
A memory sweeter than the sound
Of sweetest song.

A mother's prayer is a precious thing
To hold in mind—
A recollection prompting one
God's paths to find.

(*Mrs. Chas. W.*) *Elsie Wehling Fulton,*
Secretary of Prayer Groups.

FOURTH ANNUAL OBSERVANCE OF
PRAYER AROUND THE WORLD
JUNE 15, 1937—10 A. M. (E. S. T.)



Mrs. Sarah Foster Hanna

The "Foster-Mother" of all United Presbyterian Missionary Societies; the guiding spirit in the organization of the Women's General Missionary Society and the first woman who had the vision of *The Womens Missionary Magazine.*